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ABSTRACT

This publication contains seminar papers and the description of a workshop program focusing on how to incorporate community resources into ethnic heritage studies programs at all educational levels. The publication is the result of a federally funded ethnic studies project which conducted a seminar and a workshop for community members and educators of Baltimore, Maryland, to present procedures for using community resources and to discuss guidelines for training teachers to incorporate ethnic studies into their curricula. The papers delivered at the day long seminar comprise the first part of the manual. The seminar explored the rich ethnic resources of Baltimore and emphasized the need for incorporating ethnic studies into the curriculum. There were sessions on improving ethnic studies, oral history, ethnic genealogy, alternative teaching strategies, and preserving our cultural heritage. In addition to the presentations, a number of ethnic studies books, pamphlets, bibliographies, source lists, and photographic displays were on exhibit outside the main lecture hall. The second part of the manual contains a description of the one-day workshop program. There were several slide tape presentations: "Oral History in a Baltimore County Senior High School"; "A Glimpse of an Indian Marriage"; and "History of the Baltimore Finns." Several speeches gave historical sketches of various ethnic groups in Maryland including the French, Greeks, and Ukrainians. One presentation gave step-by-step directions for developing an ethnic directory. Another talked about how to conduct research in community history. (Author/RM)

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ETHNIC HERITAGES AND HORIZONS: AN EXPANDING AWARENESS

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PREFACE

Thomas J. Juliano

It was my privilege to become associated with the Ethnic Affairs Committee about a year or so ago, and to see the merit of this particular kind of program. Essex and many of the other local colleges have in the last few years embarked on programs dealing with the ethnicity of the citizens in our community. We are extremely fortunate to have the number of colleges and universities that we have in the Baltimore Region, most of which are in short commuting distances.

We have had at Essex, ethnic programs ranging from festivals and celebrations, to exhibits, seminars, and courses. There are many more things that we can do together, and implementing the Ethnic Heritage Studies grant could perhaps be one of the more significant efforts. This grant is designed to get Baltimore County, its educational institutions, and its public schools to move in a particular direction, namely to begin a process whereby there is easy access to ethnic materials for young children from kindergarten up, and to insure that teachers have access to this material. It is our objective that the children in Baltimore County gain the knowledge not only of their own heritage, but the heritage of others.

The papers as presented in this document stress the need for incorporating ethnic studies in the curriculum and give some insight into how to proceed. The second part of this grant program will be a workshop designed to develop a how-to format, that is how to get the materials together, how to put them into a particular form and where the resources for the materials can be found.

With over 45 identifiable ethnic groups and communities in our immediate area, we have both the need and the resources to embark on an Ethnic Heritage Studies Program for Baltimore County.

Mr. Thomas J. Juliano was appointed Project Director of the Ethnic Heritage Studies Grant by Mr. Donald P. Hutchinson, Baltimore County Executive. Mr. Juliano is also the Director of Community Services for Essex Community College.

ACKNOWLEDGEMENTS

This publication was prepared under the supervision of Mrs. Theodora Pappas Poletis, Project Coordinator of the Ethnic Heritage Studies Grant for the Ethnic Affairs Committee of Baltimore County.

Sincere appreciation is expressed to Mr. Thomas J. Juliano, Mrs. Helen Boothe, and Dr. Vernon Wanty for their contributions as representatives of Essex Community College. The culmination of their efforts and that of the contributors to this publication, and the representatives of the Ethnic Affairs Committee is to be commended for the progress made between the community and the school in Greater Baltimore and Baltimore County.

For their guidance and encouragement, thanks are due to Dr. John Higham, Dr. Jean Scarpaci, Dr. Robert Harney, Dr. Dimitri Monos, and Mr. Paul Fenchak who rendered their assistance as consultants.

WELCOME REMARKS

Jane Young-Hea Lew

On behalf of the Baltimore County Ethnic Affairs Committee and Essex Community College, I would like to welcome all of you to our first seminar on Ethnic Heritages and Horizons: An Expanding Awareness.

The Baltimore County Ethnic Affairs Committee was established by Baltimore County Executive, Theodore Venetoulis, in November, 1977. He appointed 44 ethnic representatives as members. This Committee is to advise and counsel the residents of Baltimore County, the County Council and the County Executive in ways to further enrich the American way of life by encouraging and fostering a deeper understanding of the cultural values and contributions of persons of diverse ancestry.

We talk a good deal about ethnic heritage and culture in the United States. It is for this reason that I am particularly delighted to see our program finally materialize.

Our thanks go to the HEW officials, Ms. Cathy Brown and Mr. Clifford Thompson, for their patience and understanding; to Mr. Tom Juliano, Executive Director of the program; to Mrs. Theodora Poletis, Coordinator of the Grant; to the Grant's Advisory Council members; and, especially to Ms. Kay Turner, interim secretary for the Committee -- we could not have functioned without her.

We are now able to explore various issues involved in an expanding awareness of our ethnic heritages and horizons. We often forget that America is a country of immigrants from many, many origins.

I cannot think of any better area than Baltimore to hold this seminar. For in the Baltimore area, ethnic groups have been co-existing in relative harmony. Baltimore is, indeed, a microcosm of the American ethnic diversity. This makes it even more appropriate for us to hold our first Ethnic Heritages and Horizons Seminar in Baltimore County.

Looking back over our short American History, it seems to me that the so called Anglo-Saxon culture tends to dominate the American scene, as though such culture is, or perhaps, should be, a model culture which every American is expected to follow. This rather illusive concept seems to prevail among my fellow Americans.

We finally realize that these diverse ethnic groups do not simply blend into the melting pot. On the contrary, we are being made aware of a sociological reality -- that the cultural plurality refuses to be melted but insists on existing as a mosaic, a multi-flavored salad, or a beautifully made, brilliant colored tapestry.

I do believe that the cultural heritages from diverse sources will complement each other. If we can get acquainted with the multi-ethnic cultural elements within our society by mutual sharing, our lives will be further enriched. Let us, together, explore this exciting journey of learning.

Today's seminar is a first step toward this goal. Today, we are planting a seed to grow. May our children enjoy the fruits of our humble and, yet, very significant undertaking. Thank you for coming.

PROBLEMS AND OBSTACLES FOR ASIAN ETHNIC MINORITIES

Peggy Byounghye Chang

The term ethnic group generally means any group of people of common biological stock sharing a common biological ancestry. However, since America is a nation of immigrants, the term ethnicity should include cultural elements which separate one ethnic group from another.

Different ethnic groups should be identified by distinct patterns of family life and social customs, language, religion, etc.

In America the White Anglo-Saxon Protestants became the dominant ethnic group. The American traits as established by this group are adaptability to change, self-reliance, high respect for high achievement, and conformity to the smaller community.

This narrowness of one's mind can be remedied by assimilation of some of the cultural, moral, and behavioral traits of another culture. By incorporating such values, the American society can achieve the goal of a liberal education. Racism, ethnocentrism, rejection of foreign ideas and values and bigotry toward foreigners have made America somewhat weaker in absorbing the values of other cultures.

Since the heydays of immigration in the late nineteenth century, some twenty different nationalities have been infused into the American nation. In a multi-ethnic society like the United States, identifying ethnic communities has never been an easy task. In the early 1900s when immigration was at its height, there wasn't any single pattern of ethnic community. Even in areas which had a high concentration of one ethnic group, such as the Italian section in Chicago, there was no ethnic community exclusively composed of one ethnic group. Within communities which had large proportions of ethnic members there was a large turnover of population in and out of the neighborhoods. An influx of newcomers was offset by an exodus of old immigrants. Consequently, ethnic communities were in a constant flux. The term *ghetto* which was defined as a place exclusively of one ethnic group or characterized by permanence of population did not reach realization in America. Not only was this a misconception of our understanding of an ethnic settlement but the understanding was in knowing the functions of the ethnic communities as well. Some scholars have claimed that ethnic communities were the retaining grounds of traditional culture. I suggest that neither distinction is wholly accurate. The reasons for ethnic communities are as complex and divergent as the composition of the ethnic groups in ethnic communities.

Even though there was no single ethnic community in America, different ethnic groups resided among other ethnic peoples. We can discern certain variables which determine the nature of ethnic communities:

1. The socioeconomic status of immigrants at the time of their entry,
2. The reason for their immigration -- such as, were they pushed out of their home country, or were they pulled to the United States,
3. The size of the ethnic groups in the United States and their importance relative to others,
4. The economic conditions of the United States and the economic importance of ethnic groups,
5. The relationship between America and the base country, and
6. The quality of immigrants themselves who came to this country.

A special case study of the experiences of Chinese, Korean, and Japanese immigrants will explain and give you some illustrations of points.

The Chinese Case. Before the Civil War there was only a small per cent of Chinese in the United States. Beginning in 1840 and 1850 some 40,000 came to this country. Between 1860 and 1870, about 65,000 Chinese came to this country. The small number of Chinese immigrants can be attributed to Chinese governmental policy which discouraged emigration because the Chinese government at that time did not wish their people to go out of their nation. Due to the Civil War in America, there was a labor shortage and this fact motivated America to seek Chinese labor. Moreover, the gold rush had triggered Chinese immigration. Chinese came here as sojourners. That means they came here to make money and go back. They did not come here to stay. Consequently, the appearance of their communities was largely a function of these variables. A majority of them were employed by the mining camps and by several transcontinental railroad systems. Their contributions toward building the transcontinental railroads in America rivalled the building of the pyramids in Egypt. Despite their courage they became victims of American prejudice. American fear and prejudice were largely influenced by the lamentable stereotypes brought back by missionaries and traders. If you think that you get more liberal ideas about other nationalities just because you've been there, that's wrong! The stereotypes of countries brought back by some travelers created adverse effects. American hostility and Chinese old preference to mingle with their own people led them to a life of confinement. Chinese, unlike other ethnic groups were confined to areas exclusively of themselves in mining camps and in Chinatown in San Francisco. To an extent American policy was designed to segregate Chinese. Chinese were divided by Americans as culturally and racially different. Moreover, they came when racial discrimination was in vogue in America. They were labelled as incapable of assimilation and they were denied all political rights. Denial of naturalization and means of job opportunities combined with social ostracism led to the development of the Chinatowns and separate existence within America.

As we go to Chinatowns spending our money and enjoying ourselves, we know the Chinatowns were not built voluntarily because Chinese were forced to combine in there and they were not allowed to go around outside their boundaries and have a home and look for a job. In Chinatown there was a permanence of population, economic and social mobility were slow, and Chinese traditions prevailed while in that colony.

Moreover, since the exclusion law of 1882 prevented the immigration of wives and also prohibited marriage, the birth of a second-generation was delayed for 80 years. You've heard of picture brides. Well, at that time picture brides were not even encouraged so there were many, many lonely Chinese men who died in lonely dark rooms in Chinatown. So for 80 years they were behind and could not assimilate. Without a second-born generation, the process of assimilation was retarded for the Chinese. In the years 1880 to 1940 Chinese had to live a life of confinement without social, educational, or housing gains, regardless of economic gains. World War II was a blessing for many Chinese Americans. American governmental policy toward China had direct relevance upon American attitudes toward Chinese. During the Boxer Rebellion and succeeding years of western imperialism the American attitude toward Chinese was patronizing.

During the Second World War as Japan became America's chief enemy and China became an American ally, the American perception of China changed greatly. As a result of the government's efforts some of the negative attitudes toward Chinese were diminished. The war had produced other changes. Prohibition of Chinese immigration was banned, and in 1943 a new immigration quota was established. Also, these aliens were permitted to become naturalized citizens. As a result of this historical shift in the government policy and the more amenable attitudes of American citizens, Chinese were able to participate in professional and commercial activities previously closed to them.

As housing, educational, and economic opportunities were expanded, the Chinese gradually moved out of Chinatown and diffused into every segment of American life. Though Chinatown still reflects many traits of the communities of a century ago, today it is a temporary ground which partially retains Chinese culture and provides a safe ground for ambitious Chinese who seek to join the main stream in America.

The Japanese Case. American policy which led to many inequities for Chinese also led to segregation for the Japanese. By 1940 there were 47,000 Issei, first-generation Japanese, in America. Again they were ineligible for citizenship and constantly they were deprived of political rights. Most Japanese people during World War II lived on the West Coast. They were employed in agriculture, as tenants, and many Japanese operated small businesses which catered to their own people.

In 1940 the Japanese population was only 1/10 of 1% of the American population. Pearl Harbor created a mass hysteria on the West Coast. Japanese were the only ethnic group that actually was relocated even though the existing order applied to other aliens, too. In all 110,000 Japanese were relocated and they were deprived of their jobs and houses while being sent to different inland areas. Of all these, 70,000 people, or two-thirds, were American-born citizens. However, an unintended benefit of relocation accelerated the assimilation process for the Japanese. The relocation not only loosened the hold tradition had on Japanese but it forced Japanese children into new fields, new philosophies, new ideas,

different life roles, and new communities. Regimentation of a camp made it difficult for Japanese fathers to exercise their power over their children and the father images were shaken. As a result of the relocation policy, there was a great diffusion throughout the country, and as Japanese settled in areas that were less prejudicial than California and the West Coast, they were able to explore in the professions, commerce, and politics. Moreover, after the war as Japan adopted a vigorous industrial program and accepted more American cultural patterns or ideals, the cultural competition became less intense in America. Today less than 5,000 Japanese immigrate to America annually, and 80,000 Japanese businessmen are here doing their business. Today, compared to other ethnic groups, Japanese are better integrated into American life, and their average yearly income and level of education are higher than other Oriental ethnic groups. The effects of their assimilation is well demonstrated by the fact that there are three Japanese senators and two congressmen in Washington.

The Korean Case. The establishment of a Korean community can be classified into three periods. In the first period (1903-1945) the immigrants were composed of sojourners. Community organizations were widespread, and their existence had more to do with the promotion of Korean independence rather than living in America or making money. These people were not here to make money or run businesses, but they tried to promote Korean independence when Korea was under Japanese occupation. Political, religious, and fraternal organizations were dedicated to fulfill their goal of making Korea independent, therefore their involvement in American life was minimal.

In the years 1945-1966 in the post-independent era, Koreans were again dormant in American life. The people who came were primarily concerned with their family affairs until they married GIs and other American citizens and then became housewives concerned only with their own affairs. Until 1966 not only was there a small number of Koreans but the majority of them were housewives with children and others with limited occupational skills.

However, the appearance of the National Origins Act in 1965 increased the number of immigrants from Korea. Since 1966 annually about 30,000 Koreans have entered the United States. This group of immigrants is well educated, highly skilled, and they experienced industrialization by the time they reached America. Koreans are centered in highly industrialized areas such as California, New York, Illinois, Ohio, Pennsylvania, Michigan, and New Jersey. The Koreans immigrating to America have different backgrounds from either the Chinese or Japanese who came here a century ago. They are highly educated, highly skilled, and gained professional experiences in Korea. These recent immigrants really constitute the main period of ethnic movement in America. This is the first period in which Koreans are arriving in America in significant numbers and are uniting to achieve higher goals in America. At present data on Korean communities is scarce due to the lack of data and also due to the recentness of their immigrating pattern, so I cannot give you the generalization of the Korean immigration pattern. What we can safely say is that for the first time the Koreans are

beginning to penetrate into American life as a group making their presence known. In conclusion, the pattern of the Korean community diverts from other ethnic groups. Koreans came to America recently, unlike Chinese and Japanese. Their prior industrial experiences have had great impact upon their level of hybrid culture, their level being higher.

We are here to stay, and we are here to give the best we have that we brought back from our country. Although we are different in life styles and ways of thinking and what not, we are united in one thing -- that is, we'd like to fulfill our idealism and make America the best country where we can realize our lifelong dream.

Transcription edited by Paul Fenchak

NEEDED: ALL AMERICANS ON ETHNIC STUDIES TEAMS

Paul Fenchak

Throughout America for the past decade or more there has been a heightened interest in what has been called minority or ethnic studies. At times this interest has been presented as though the current programs represent something that is new or heretofore unexplored.

In some ways it appears that present analyses are a jumble or mass hysteria and are not particularly studied or balanced or edifying. Programs might be likened to the increased interest that has developed in little league baseball in which activity the careers of the players involved often terminate at the age level when the youngsters are just beginning to master fundamentals of the national pastime. Despite the existence of organized little league programs youngsters are possibly learning no more, perhaps not as much, about baseball than Paul and Lloyd Waner, dressed in bib overalls, did on their Oklahoma farm in the 1920's when they took to hitting parts of thrown corn cobs to learn to hit curves.

In any event, the number of "town" or city teams whereon seasoned adults play baseball has declined greatly, even as the number of professional leagues has decreased from about 50 in 1949 to the present number of 12. There is no doubt, though, that the trappings of playing baseball have increased greatly, that press coverage is proportionately high for little leaguers, that trophies are issued in large numbers, etc., despite a decline in the total yield of lifetime participation and available talent.

Drawing a parallel between the items of performance and publicity certain points are conclusive about the teaching of ethnic studies in American public schools today:

1. Many of the programs are not superior or innovative
2. Programs frequently ignore large numbers of American cultural groups
3. Books, journals, newspapers, recordings, films, etc., are not available in adequate numbers for many cultural groups
4. Preference is often accorded those groups which the United States government and local governments identify as minority groups
5. State education officials are frequently not equipped to develop sound programs for the complex state populations
6. Public school and community librarians have yet to explore thoroughly the many publications of fraternal, cultural, and nationality groups -- the so-called ethnic press
7. The United States Office of Education appears too establishment oriented to work spontaneously and freely with America's manifold cultural groups
8. The National Education Association does not seem to know much or care much whether the citizens in the schools of Pulaski, Pennsylvania, or Rhinelander, Wisconsin, are receiving assistance in learning about their large Polish and German nationality groups

The writer had the experience in 1974 of being with a group of scholars who visited the National Education Association to hear that group's concepts about ethnicity. When he asked a specialist in human relations whether he as a Ukrainian American would be considered an ethnic, the answer was an unequivocal, "No way!" Yet the N.E.A. continues to receive federal funds under the present rules of supposed non-discrimination. N.E.A.'s propensities appeared in a booklet entitled Checklist for Selecting and Evaluating U.S. History Textbooks (1973). "Priority should be given to the full inclusion, in development and content, of Asian Americans, Blacks, Chicanos, First Americans, Jews, Puerto Ricans, and Women."

It appears to the writer that the N.E.A. is more engaged in social engineering than it is in researching the loyalties and contributions of America's many cultural groups. Would it not be somewhat of a breath of fresh air if overnight both the words *minority* and *ethnic* would disappear and we would begin studying American Cultural History, being a study of those nationality groups that added to or subtracted from the development of a better America? But which group will admit that it subtracted from??? There's the rub.

Those schooled in the uses of history know the care and precision that must be taken to arrive at valid conclusions. Perhaps the British historian E. H. Carr was on target when he observed: "History is for the winners. The victors get the spoils, the epics, and the records. The other side gets folk songs." As nationality groups struggle for acceptance in America stages of self-contempt can develop, causing the groups to "gild the lilly" in their pronouncements. A sense of American realism tells struggling groups in America, as stated by Hugh Davis Graham when at Johns Hopkins University, that "there are also profound dangers inherent in using history as therapy -- although it should be confessed that history is peculiarly vulnerable to this kind of distortion in the interest of glorifying one's antecedents."¹

By birth or social mobility, the leaders of the education establishment are upper middle class and they tend to reflect the norms, the procedures, and cultural propensities of the establishment. The child not of an upper-middle-class family may easily find himself confronted with an alien milieu. There are many ways in which the education establishment disparages life styles other than those that are upper-middle class. By disparaging the life styles in which millions of American children live the schools teach contempt for the parents and, ultimately, self-contempt.

The practice of "selective inattention" has excluded and in a sense locked out many cultural groups from feeling comfortable in the public schools. This has resulted in a concomitant favoritism in the matters of staffing workshops, preparing curriculum guides, developing bibliographies, purchasing supplies and materials, and developing promotional policies. The hurts are felt twofold: both psychologically and economically. Definitions by agencies such as N.E.A. proscribe by such statements on membership applications: "Ethnic minority shall mean those persons designated as ethnic minority by statistics published by the U.S. Bureau of the Census." On the Application for Admission to Graduate Study for Salisbury State College an item to be completed is captioned Ethnic Group (Required for federal reporting) and then lists Black (non-

Hispanic origin), American Indian, Asian or Pacific Islander, Hispanic, White (non-Hispanic origin), and Other.

The worst of the superstrictures adding to "selective inattention" for millions of Americans shows in a much-used booklet, Evaluation Guidelines for Multicultural/Multiracial Education, wherein categories and forms designed to measure Racial/Ethnic Balance of the Total Staff are essentially the same as those used by N.E.A. or Salisbury State. How many educational leaders would depart from using this popular instrument at the risk of not having their schools evaluated favorably? The number of dissenting educators would indeed be a minority group, even smaller than midgets, avowedly the smallest of minority groups.

The present period in history calls for major leaguers, All Americans, persons who are not tradition-bound in the establishment mold. Persons who dare to say the Lebanese, Kuwaitis, Byelorussians, Danes, Eskimos, Rhodesians, and Amish are important as Americans. Such persons might declare that behavioral scientists who shape Human Relations courses are at times not with it in understanding the inner sancta of languages and cultural intricacies. Such exponents might judge human relations stylists to be inhuman as they attempt to acquaint them to feigned body language, to TV jargon, and to the 'models' of proper behavior.

The All American ethnic scholars in the style of H. L. Mencken, who corresponded with dozens of editors of ethnic publications in examining the input of 30+ groups into the American language, will connect with ethnic publishers, always realizing that the ethnic press may be no better nor any worse than the general press.

All American ethnic leaders will produce books such as The New Jersey Ethnic Experience, wherein equal space, along with bibliographies, was given to the following groups: American Indians, Arabic-Speaking People, Armenians, Belgians, Netherlands, Luxembourgers, Blacks, Byelorussians, Circassians, Copts, Finns, Germans, Croatians, Cubans, Czechs, Egyptian Muslims, Estonians, Filipinos, Finns, Germans, Greeks, Hungarians, Irish, Italians, Jews, Latvians, Lithuanians, Poles, Puerto Ricans, Russians, Serbs, Swedes, Syrian-Arameans, Turkistans, Ukrainians. Not all-encompassing as a study of the peoples of New Jersey -- but a healthy start. Particular bibliographies per se will come forth as from the Balch Institute in Philadelphia. The Ukrainians of Maryland, in addition to extensive notes at the end of most chapters, lists a bibliography of ten pages to guide readers to more sources about Ukrainians in America and abroad.

As early as 1937 Francis J. Brown and Joseph S. Roucek edited One America -- The History, Contributions, and Present Problems of Our Racial and National Minorities. This book of 717 pages utilized the "equal time, equal space" principle in treating about 50 nationality groups, with most articles having been written by serious scholars of the groups. Bibliographies and tables added to the usefulness of the book. Mutual understanding and appreciation were indeed abetted by these two All American writers, Brown and Roucek.

Nathan Glazer expressed doubts about expanding the base of ethnic studies in an article "Ethnicity and the Schools" that appeared in Commentary (September, 1974):

But when each group can make a claim on the school to tell its story and highlight its role, distortion will inevitably enter in. The curriculum, like the voting districts, will be gerrymandered, and though no one yet proposes breaking it up to the point where each and every group gets its "proper share" (whatever that may be), we are already in danger² of ending up with such a notion -- and sooner than we might think.

Glazer falls short on several counts: 1. He is concerned about schools, not students 2. He shows no interest in the desires of parents, and 3. He is concerned that groups may want "proper shares," with no willingness to admit that some groups might have already fed overabundantly at the public trough. He apparently fears competition and increased interaction.

As the gasoline crunch intensifies and as ethnics (noted traditionally for large families) experience greater economic difficulties it may be that American ethnics can find some economic assistance in their communities. Many educators consider that the issues of cultural pluralism present the most difficult area in education today -- both from the angles of inter-group relationships. There are many reasons why the broadening of the base of ethnic studies for All Americans merits increased attention in our schools today:

1. Broadening of the base of cultural studies will enable more representatives of manifold groups to receive appointments to boards, commissions, and committees. This could well lead to improved employment opportunities for diverse peoples and would enhance democratic processes.
2. If educators are to lead students to economic success they might indeed direct them to fraternal groups for insurance coverage at rates lower than those offered in the name of the Rock of Gibraltar.
3. Ethnic credit unions, born of economic necessity to those who had language problems in America, offer better rates at times than mainstream-groups. (The writer was able to borrow some money for the purchase of an automobile from the Ukrainian Self-Reliance Federal Credit Union at a rate of 1% less than was offered by the School Employees of Baltimore County.)
4. Various scholarships are offered by Asian, European, African, and American groups where the odds are not as great for community participants. These benevolent societies have helped millions of ethnics over the years. One can only muse over the reaction if an Italian American entered a Minority Scholarship Office at a Maryland university and requested financial aid on the basis of his being Italian.
5. Nationality groups in America employ numerous people as writers, printers, insurance underwriters, interpreters, etc. This is a great area for expansion of employment, particularly if ethnic arts and crafts were to be taught more extensively in the public schools. Unique ways of developing business exist.

The aforementioned reasons for the broadening of ethnic studies are of an economic nature and are preliminary in what could be expanded into lengthy analyses of how to improve international understanding by first understanding the American conglomerate. In this nation of nations that has welcomed 45,000,000 immigrants who have constructed so many types of institutions throughout our vast America, it behooves us not to know more about the world by simply looking next door in many instances.

For Lithuanian, Polish, and Ukrainian Americans who viewed the NBC television series, "Holocaust," last year and who suffered psychological damages and who observed impediments to good human relations develop, they can only reject the weak "history" of Gerald Green's book and notice his lack of considerations of the suffering of the indigenous peoples of Lithuania, Poland, and Ukraine -- sufferings that preceded the Nazis terror in addition to including inflictions from the Nazis. According to information contained in Hannah Arendt's book, The Origins of Totalitarianism, Stalin killed about 8,000,000 Ukrainians in the man-made famine in Ukraine in 1932-33, making this the first and largest European holocaust of the century. A survey of the 23 public school systems in Maryland by the Ukrainian Congress Committee of America, Baltimore Branch, reveals that not much is being done in the public schools to instruct students about the holocaust that more or less gave Hitler a license to perform a second holocaust. Explain this.

All American ethnic scholars will utilize check lists to assure coverage of the optimum number of nationality groups -- Basques, Peruvians, Koreans, Egyptians, Lebanese, et al., and this type of pedagogy often has high interest appeal. Try this formula: Check your school card catalog along with holdings in social studies bookrooms. If your school already has at least two books about Portuguese, order none for Portuguese and go on to another group that does not have two books. If there would be but two books for a group that would be a great first step toward equalizing library holdings. (You may learn that some groups may have already over 100 books -- which might suggest that certain merchandisers have strong inroads in the American public schools. Does this reflect democracy or favoritism?)

All American educators would revise some of the rules and procedures followed by school committees. Perhaps in ethnic studies as in no other areas committees really stack up as being indicative of the assertion that "a camel is a horse designed by a committee." Ethnic committees (or are they Human Relations committees?) which don't touch base, or sincerely attempt to touch base, with all cultural groups will not be judged to be All Americans and should be formally relegated to little league status and given tin trophies. For those who would proclaim that "We don't know the ethnic histories, but we know how to teach the histories" let them admit in the inimitable words of Peanuts, "We have met the enemy....and it is us!" and let them go forward to make amends, which they are capable of doing with assistance from all American ethnics.

NOTES

1. Hugh Davis Graham, "The Burden of Negro History," Johns Hopkins Magazine, Vol. 19, No. 2, Summer, 1968, p.25.
2. Nathan Glazer, "Ethnicity and the Schools," Commentary, Vol. 58, No. 3, September 1974, p. 59.

ETHNIC HERITAGES AND MULTICULTURAL FIGURES

Robert F. Harney

I begin by assuming that I am speaking to people who are believers in the beauty of a society in which diversity is recognized, appreciated and tolerated, people who believe that emphasizing our ethnically diverse background does not endanger national unity, people who think that appreciation of one's own family ethnoculture, roots, as we now popularly call it, leads to an appreciation of that of others. In other words, we are then people who, by a leap of faith, believe that knowledge of diverse roots and democratic pluralism are twin ideas.

Since we believe that diversity should be acknowledged not suppressed, most of us also think that our public institutions, especially the schools, have an obligation to reflect this reality of contemporary society and of our past. We see schools as having a special duty to reflect the social truth, not just because they are the public institutions which inculcate our ethos and educate our next generation to live with one another, but, by a reasoning I think best expressed by Codofil (the Committee for the Development of the French Language in Louisiana) political arm of the Cajuns. The slogan on French signs throughout the state, is -- "the schools took our language away, the schools must give it back." Most of us, rightly or wrongly, believe that the schools at one time were relentlessly "Americanizing" and homogenizing and thus owe us something now. Thinking that the schools must be the vehicle of our multi-ethnic truth is not the same as believing that rational and fair efforts to change curricula or to "win the hearts and minds of teachers" over to multiculturalism, will work easily.

I raise all this to show how much we take for granted when speaking of bringing multiculturalism to the schools. Like democracy itself, belief in democratic pluralism is as much faith as proven system. I want you to accept me, however, as a Yankee of good will who is proud of the culture of grandparents from four different countries. If you do, you will understand that I do believe that most of the pitfalls, fallacies and problems of ethnic studies, that I am about to discuss, can be overcome. I only wish to prepare you for the enemy and to let you know that the enemy is, despite the best will in the world, us. With that in mind, you can work toward the most natural, least coercive, least invidious, most historically sound insertion of ethnic heritages and multicultural values into the schools.

One other point, by way of introduction. I believe that we are here to discuss whether a better and richer citizen and enriched education result when one teaches multicultural values and individual ethnic heritage. So the objective remains what it has always been in the United States, the freedom of the individual now enhanced by his understanding of who he is and the acceptance of who he is by our society. I am not addressing myself to anyone who thinks that the end purpose of our effort is the survival of a given ethnic group, or the midwifing of a political awareness in an ethnic group thus enabling it to perform as a special pressure group.

First let us face for a moment the main tenet of our faith. We seem to believe that there is a positive relationship between knowledge of one's own heritage and tolerance and acceptance of other cultures. That is a wonderful thought out of Frank Capra's wartime movies about American GIs of every nationality fighting and dying side by side. The army units in those movies were full of people whose names ended with -sky and -ino and -stein proving, at least in Hollywood, that we were a nation of immigrants and that we immigrants understood and fought for one another's right to be at once American and different.

Such multi-ethnic tolerance and fraternity is not a truth of our history, and it is not a truth of history. No multicultural state has ever existed without inter-ethnic violence, dominant people, and cultural conflict. If we wished we could cite struggles in the Austro-Hungarian Empire, Tsarist or Soviet Russia and Canada. Add to that historical lesson, communal strife in Belgium, Switzerland, Ireland, the Indian sub-continent, and African states. So, if we believe that we can emphasize differences in the United States and yet build a more perfect union, it is not a lesson learned from history, but as in most noble American experiments, a faith in our nation's uniqueness.

What then do we mean when we say that we would like to insert multicultural values and information about our diversity into the classroom? What in fact is ethnic heritage? There are several approaches to teaching heritage. Heritage can mean the culture, history, and values of the nations from which we or our ancestors emigrated. Or heritage can mean the history and, if you like, Creole culture of the group in North America. In other words, one could emphasize the glory that was Greece, or the vicissitudes and triumph of the Greeks in Baltimore or in the United States. Finally, one could teach the history of the United States defined in terms of conflict and accommodation and pluralism, with a focus not on any one ethnic group -- nor on any one ethnic group's struggle against WASP predominance -- but on the interrelationships between all ethnic groups in North America. Some combination of all those approaches would be ideal, but it is obviously not easy to do and fashioning a balanced program is but the first dilemma we face.

From experience, I suspect that each of you, when you talk about the teaching of ethnic heritage for your children in the schools, envisages one of these versions of heritage more than another. If we concentrate on ancient national glories, for example, are we telling students that there is something about classical Greco-Roman accomplishments that affects or accrues to their descendants here? Do we run a risk that those descendants will be prouder of that past than of the honest labourers and tradesmen of Baltimore who were their parents? We can wonder aloud if ethnic pride, multicultural ethos, classroom exigencies and family history can be compatible. We have an agenda without having confirmed its validity.

Does classroom discussion of Plato or Aristotle, of Dante or Michaelangelo do something special to the psyche of an Italian or a Greek-American

child? Something more than a class on Shakespeare does for an Appalachian child? If you believe so, why do you believe so? Will the glory that is, or was, Estonia, or Belgium, or Korea do the same thing in a classroom? Can anyone teach such subjects without showing cultural bias?

When we move from a focus on the old country to concentrate on the history of various peoples in America, new problems arise. What one sees all around us is a new "Mayflowerism," an effort to stretch each ethnic group's role in American life as far back as it can go, sometimes by hook or by crook.

The ethnic militance surrounding the debate as to whether America was discovered by an Italian in Spanish service -- who may have been Jewish -- or by a Viking, or by an Irish saint in a stone boat would be ludicrous if it did not hint so broadly of psychosis. How would you present the debate in a grammar school class?

My favourite case involves an article in the bicentennial volume of the Polish American Review, a serious piece with all the apparatus of scholarship and probably some historical truth. The author probes the sources about the Jamestown colony in Virginia in the early 17th century and concludes from references to a protest by the glassblowers, several of whom were described as Polanders, that the first struggle for labour justice in North America was a strike by Poles. Maybe, maybe not. I have noticed very recently a strong claim put in that those Poles were not in fact Poles, but were Venetians and that therefore, the first strike was Italian. You have probably all heard of the lost colony of Croatan in the Roakoke Island region. Several Yugoslav and Croatian historians have tried to prove that Ragusans and other Dalmatians reached America in the service of the Spanish and settled there.

Now, you can see that this can go on and perhaps be harmless fun, but I am a little at a loss to know what it does for honest Croatian Americans living in Ohio or for Polish or Italian Americans to engage in such filio-pietism. I know that such flights of fancy help to keep the study of ethnicity in low status in our university departments. Giovanni Schiavo, one of the first Italian filio-pietists, said that there were many hundreds of Italians in the American revolutionary army if he counted Italians the way the German and Scot-Irish historians count Germans and Scot-Irish. I leave you to understand what that may mean; but to me, it means historical data becomes not fact, but a hallucinogenic for unstable ethnics to get highs on, and the glorious truth that many peoples have made this land, is lost in a search for legitimizing ancestors. It can lead to conflict as well. Rival Italian and Portugese claims to Peter Francisco, the giant and heroic foot-soldier who served George Washington, have almost led to violence. (He was Portugese.)

I feel uncomfortable suggesting all of this because of course the most successful recent form of "Mayflowerism" is in Alex Haley's Roots, and I believe that his work has been therapeutic for some young black Americans.

In searching out a real and historic family rather than dealing with an enslaved mass, he has performed genealogical one upmanship on the Daughters of the American Revolution and all of us Johnny-Come-Latelys. So what? Black Americans don't need such a tenuous legacy to have pride. And a more honest approach to the social history of the late 19th century would find black American humble heroes alongside those in the European and Asian immigrant groups. With an American heritage of proud independence from rebels like Denmark Vesey to Martin Luther King, Haley's turning to Africa is much like the attitude of white ethnics who prefer study of their glorious homelands to study of a people in America. It is one choice of heritage.

My favourite instance of the abuse of history in the service of ethnic pretension took place in my own seminar. A Latvian student spent the semester proving that Barbados had once been a Latvian colony. At one time, the island did belong to the Elector of Brandenburg and the Elector of Brandenburg, modern Prussia, had used Courlander and Hanseatic Baltic ships. My student proved to his satisfaction that the Courlanders were Latvians and proudly announced to a class composed mainly of West Indians, that therefore, Latvians had been the first slave traders in the West Indies.

All of this is not to be anecdotal or to suggest that I don't believe in what we are talking about, but I think a little caution, a little sense, a little sitting down both before things are introduced into a curriculum and with great honesty in the classroom itself, to ask ourselves if what we are seeking to prove by looking for the presence of our groups in American history is in order. If we are simply trying to enrich our sense of the whole experience and to understand the role of many different peoples and cultures, fine, but if it is a steeplechase for importance in American history, then let's think about whether that is really worthwhile or how it serves our current generation.

Have we thought about how classroom discussion of heritages affects a young person in his relationship to his family? There is a danger of creating a new hierarchy, of saying to a person that you cannot be simply an American, that was a mistake your grandparents made, or something forced upon them. Now, three generations later, you need to shake yourself and awake to your ethnicity. You have a surname; it should be your ethnic identity. You mustn't pretend to be just American. Somewhere, somehow you were something else at one time. Even if we don't coerce, we are suggesting to such a person that he or she is pallid, colourless and rootless. Now, that may be the extreme case, but I have certainly seen it in the classroom reaction of children. It is the child with the visibly non - Anglo-Celtic name whose life and family values are Anglo-American that is threatened by all of this. And great caution has to be used. There must be no implication that one's grandparents or parents deserted a heritage or that one is less an American by being more an American.

Then too, the variety of individual sensitivities to words and issues is enormous. An acquaintance of mine in the American Italian Historical Association, Professor Sal LaGumina, wrote a book about anti-Italian feel-

ing, entitled Wop. LaGumina was able to live with the title Wop, but when his publishers picked for the cover of the book a man in black shirt, white tie, and snap brim fedora slurping spaghetti like a pig, LaGumina insisted on a little disclaimer on the title page that he was not responsible for the picture. One man's definition of what he found acceptable. When we introduced a 9th grade multicultural textbook in Canada called, Many Lands Many Heritages, I received a number of irritated calls as President of the Canadian Italian Historical Association. The book which dealt with at least a dozen groups included a sample recipe only in its Italian and its Ukrainian section the callers pointed out. The Ukrainian one, naturally enough, was cabbage rolls and the Italian recipe was for lasagna. A number of people felt that this choice represented a more too subtle form of stereotyping. Would it have been more to the point to put in Michaelangelo's picture than a picture of a lasagna dinner? I don't know. Our Association could come to no conclusion about the book's usefulness, but we were all made uncomfortable by the recipes.

The more I learn, the more I fear the damage ill-conceived curricular efforts do. Even the simplest geography lesson by its choice of place names can bias or be seen as bias by students or their parents. Smyrna for Ismir, Palestine for Israel, Macedonia for northern Greece, Croats for Yugoslavs, Armenia for Turkey and many more names for disputed lands may cause pain for immigrant or refugee families. For example, anybody who is the child of or the product of retreat before great Russian or Soviet expansion has special problems. He comes to schools with maps that don't have Latvia, Estonia and Lithuania on them, or lists them as component socialist republics of the USSR. He comes to an English language which uses the expression the Ukraine, thus implying that Ukraine is an area but not a nation. And when he turns and tries to change these things in the school, perhaps at the goading of militant parents, he encounters amused tolerance or irritation from the system's officials.

One unsettling result of our efforts to introduce a multicultural curriculum in Canada seems to be that we destroy diversity with pseudo-diversity. We insist that there are a set number of national cultures that have contributed to our society and then incorporate cultural lists from each of that number. By taking WASP, Scot-Irish, German, Scandinavian, Irish Catholic, Jew, Italian, Greek, Pole, Ukrainian, Hungarian, Slovak, we produce a situation that simply makes it impossible for parts of the real history of the ethnic experience to survive. The carrying of pride and uniqueness in a family between generations is made more rather than less difficult.

There is no way in a regular school system for the subtle differences or regionalism and sub-ethnicity to be taught. As ethnic identity in America becomes more a matter of power politics or pressure group than one of ethnoculture, true ethnicity disappears before the necessity to compete. The best current example of this is the application of the language category Hispanic to such diverse cultural experiences as that of the Chicanos,

Puerto Ricans, Cubans and Iberians in the United States. The result is a powerful political bloc: it is not an ethnic heritage to be nurtured or taught. Lately, in emulation of Hispanic success, some Ukrainians, Poles and other east Europeans have begun to speak of a Slavic or a Slavonic group. That, it seems to me, would end the ethnoculture of the immigrants and replace it with a new pragmatic kind of American ethnic identity.

In our attempt to reinforce people's ethnicity we destroy the historical legitimacy of the individual ethnicity of each family or little group, of their precise dialect and ways. We have done that constantly in our history as an act of prejudice. The Anglo-American, the Irish, the German looked at the Italian from Sicily and the Italian from Rome and decided they were both Wops. The distinction that Greeks make among themselves about island people or those from the Peloponnesus disappears in the face of prejudice against a Greek merchant. Now we are doing it out of sympathetic stereotypes instead of out of hostility, but the result is very little difference.

There is a risk that a school child either will not recognize or will find his parents' ethnoculture aberrant when he is taught about "his roots." I have seen this expressed best in Canada by the revolt that has begun among small island men and older Canadian black families who are a little tired of their children learning about their Jamaican or Trinidadian heritage in school.

Please believe that I am asking for subtlety not as a professional historian, or pedant, but because I have seen its human damage and threat to freedom. I see no point in advocating multicultural curricula in school unless the child's sense of self, sense of freedom, sense of the variety of America, and sense of the significance of his family in American history is served. Survival of certain large ethnic group concepts or imposing the idea that each of us belongs to a larger corporate ethnic unit, is not the educational or democratic goal. Then too, by teaching ethnic heritage in too saccharine a manner, there is a danger of discrediting the subject. Children are thinking beings, and they live in more than one world. A school book that describes Italian contributions to the world, mentioning Dante and Caruso while a child watches Capone on reruns of the Untouchables and Mussolini on the World at War is obviously a school book that fails and causes pain or skepticism.

Other issues like that arise. The story of Finns in America, as of many other ethnic groups, is one of violent intra-group hostility. Should the classroom ignore that when a child hears about it at home daily? Also isn't hostility to certain other groups a burden that is interwoven in most heritages? Do we teach it? Gloss it over?

The question of books, of materials for teaching multicultural values

and ethnic heritage is a very vexed one as we have already heard. No amount of teacher sensitizing or retraining can solve that problem in the field. In a way, the less pretentious attempts to write multi-ethnic children's series seem far more successful than publications available for junior high and high school students. However, even the most harmless text may shape images subtly. This little history of Germans in America has no reference either to German Jewish life nor to the Holocaust, yet Albert Einstein is pictured as one of the great German contributors to American life!

What happens in all of this is that after a while the classroom becomes reduced. There are so many subjects that are a little touchy and a little unclear, a little difficult to grasp, that discussion of ethnic heritage declines to non-controversial exchanges of material culture, to what we call "pizza and pysanky days." If each people indeed has given a rich immigrant gift to America, let us educate children so that as they appreciate pizza or shishkabob or the paintings on an Easter egg, they also appreciate Dante, Plato, or Hrushevski. We can do that but should we be teaching the differences in ethnic group values rather than simplify differences in material cultures? I defy anyone in this room to talk about ethnic group values without sounding invidious and racist. The usual lines such as Italian mothers do this and Jewish mothers do that and Greek mothers do a little of both -- though said with much good will often -- are prejudice not social scientific fact. Do you wish teachers to speak that way? If they don't, aren't they reduced to platitudes about immigrant mothers?

It seems to me then that there are too many variables, too many dangers and too much potential for us to wish to rush headlong into multicultural studies in the schools. The most fruitful approach -- granting as I have that some books specifically written to reflect ethnocultural heritages for younger children do work -- involves 1) an open-ended discussion of agenda between students and teachers (with, I am afraid, as little loud help from so-called community leaders as possible); 2) a concentration on local groups and histories so that historical methods and available ethnocultural resources can be used; 3) a search for a balance between the study of immigrant success stories in terms of upward mobility and capitalism and overemphasis on exploitation and discrimination; 4) use of oral testimony, photography and locale study; 5) finally, an emphasis on families, not in a genealogical sense, but as carriers of ethnic heritage in all its bewildering variety. The anonymous family history approach works best to accomplish this last.

The results of such efforts at the high school level can be startling. Not only does it help avoid the formation of plastic suburban people; it also can bring changes in our public institutions from city libraries, through state historical societies to high school and university history books. As our multicultural past penetrates those doors and pages which guard the standard received American truth, efforts such as ours today succeed by becoming less necessary.

PROBLEMS AND CELEBRATIONS: ALTERNATIVE TEACHING STRATEGIES

IN ETHNIC STUDIES

John Higham

I ask you to consider with me this morning two ways in which human beings reach out to embrace and possess a new experience. One way is to analyze the unfamiliar thing by putting to it our own questions and bringing to bear upon it our own concepts and categories. The other way is to appreciate the new experience by opening oneself to its emotional impact, by responding to its beauty, its charm, or its distinctiveness. Both of these are ways of learning. Both are present at every level of schooling and in the teaching of all subjects. But nowhere in contemporary education does the contrast between analysis and appreciation seem so striking and challenging as in ethnic studies.

Let us call these two teaching strategies the problem-solving approach and the celebratory approach. I want to argue that each is necessary in our teaching, and incomplete without the other. Unfortunately, doing justice to both is very difficult. Each of us has his own inclinations in the matter. I, for example, am primarily a problem-poser rather than a celebrator. I am doubtless better informed on problem-solving in ethnic studies than on celebrations. I expect this talk is going to be more analytical than inspirational. But I shall try to do some justice to both approaches, and so persuade you that a working balance between the two is a practical and overarching goal for all of us.

Celebration is not necessarily easier to achieve than analysis. Many celebrations, as we all know, turn out to be flat and spiritless. Yet celebration does seem to be the simpler of the two modes, the more primordial, so it enters the classroom first.

My daughter gave me a delightful example the other day. She teaches music in an elementary school in Baltimore, where she makes much use of techniques developed by the Hungarian composer, Zoltan Kodaly, to inculcate the essentials of music appreciation. The "Kodaly method" relies heavily on folk songs, so my daughter's classroom is a natural place for ethnic studies to begin in a celebratory mode. One of her classes happened, this year, to include a Burmese child, who reported how her family and their friends celebrate in February their own New Year's Day. Several families gather on this occasion. They pour water on each other to symbolize the washing away of sins. One of the adults scatters coins, which the children scramble to pick up. Then everyone joins in a big feast.

Inviting students to bring into the classroom such distinctive items from their particular heritage is the most obvious form of celebratory teaching. But the key to this mode of teaching is not the specific assignment; it is the stance of the teacher. The celebratory approach to

ethnic studies makes the teacher an advocate of the cultures that are under scrutiny. The teacher implicitly endorses the worthiness of what is celebrated. The problem-solving approach also receives its essential character from the posture of the teacher. The problem-oriented teacher stands as a critic or judge of the cultures that are being studied. He needs a certain detachment from, and even skepticism toward, the claims of those cultures.

Since American attitudes towards minority cultures are so much more receptive today than they were a generation ago, my distinction might seem to suggest that a celebratory approach to ethnicity is gradually displacing a critical and analytical approach. I do not think that is so. Both approaches have been around for a long time. The great change is in how they are deployed.

Thirty years ago the celebratory dimension in the study of American society and history pertained largely to the dominant American culture. What is now called white Protestant or "mainstream" culture was the chief object of celebration in the public schools, as it had been ever since those schools came into being. By the time I have in mind -- that is, the 1940s -- the "mainstream" was no longer conceived as largely exclusive and self-contained. What was celebrated was the famous American melting-pot, which through some special alchemy of its own was supposedly creating a marvelous amalgam. If we were meeting thirty years ago to consider the ethnic dimensions of education, the civic event that would probably have seemed exemplary to most of us would have been the annual "I Am an American Day," which brought together in places like Central Park Mall in New York City as many as a million people to honor newly naturalized citizens. There were theatrical stars galore, everyone recited the Pledge of Allegiance and it was all very inspiring.¹ Of course, educators also took note of ethnic problems. But they were inclined to view the problems as arising from the specific circumstances of a minority group, not from the general structure of the host society. There was a Negro problem, an Indian problem, an immigration problem, and so on. Then, in the 1960s, the relationship between problems and celebrations underwent a reversal. The ethnic-groups now get the celebrations; the mainstream has become the problem.

Frances FitzGerald, in a remarkable series of articles in the New Yorker on American history textbooks, has shown how dramatically this shift occurred in the new books of the late 1960s and early 1970s.² I first encountered the same upheaval several years ago in reviewing new textbooks for the Department of Education of the state of Michigan. When my consulting began in 1969, the traditional patriotic pieties and ethnic condescensions were mostly in place. A year later, I received a stunningly different book by Margaret Stimmann Branson, entitled American History for Today. Here ethnic groups of every description stood not as problems but as sturdy participants in American history. On many pages Branson taught a healthy lesson of fraternity and respect, but her book also demonstrated the narrow-mindedness and even the un-

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reality that celebratory teaching risks. From reading American History for Today, one could fairly have drawn the conclusion that Blacks have dominated American culture. In studying Branson's American history students, one would be invited to admire only one American intellectual who was not also a president -- W. E. B. DuBois. The one poet they could learn about was Phyllis Wheatley. The only reference to Ralph Waldo Emerson was to say that he was a friend of Harriet Tubman. The only art the student was shown was that of Africa. When celebration reaches this level, it hurts all of us.

Celebratory teaching, then, has certain limits. It must be fair as well as truthful. And fairness means that ethnic loyalties cannot enjoy a privileged status; rather, they must compete with other values for recognition and esteem. People who have rejected parts of their heritage, or who are seeking to alter it, should not be made to feel ashamed of their choice. Let us bear in mind, however, that we cannot effectively celebrate any particular ethnic tradition without appealing to values that all the students can share because they are a common possession of the whole society. Celebratory teaching in a multi-ethnic classroom may highlight diversity, but it depends on an underlying consensus.

Within these enduring constraints, styles of celebration may vary greatly. In recent years, teachers and other community leaders have made remarkable advances in the modes and techniques for making ethnicity a participatory experience. For one, we are shifting the focus of celebration away from the uncommon individual and toward the group as a whole. The textbook I mentioned above was a bit old-fashioned in the attention it gave to the achievements of notable individuals. This approach has usually played up individuals who made their reputation outside of their own group and may therefore not be representative of it.

The current reaction against this preoccupation with individual success surfaced dramatically in a meeting of historical advisers called together in 1971 to evaluate the plans the National Park Service had prepared for a museum of immigration in the base of the Statue of Liberty. The Park officials, following the traditional practice of glorifying great individuals, had made much of military heroes and self-made men like Joseph Pulitzer and Andrew Carnegie. Our hosts were stunned by the outcry from the historians, who insisted that the exhibit should feature the ways of ordinary folk, and above all their will to survive. I wish I could report that we prevailed, but we did not. Clinging stubbornly to the old myths, the Park Service still insists on highlighting exceptional immigrants who won fame on the battlefield or in the marketplace. Other museums, such as the Wisconsin Historical Society's Old World Wisconsin, are beginning to do more justice to the everyday life of immigrant peoples and the particularity of their cultures.

The emphasis on the collective experience of humble and anonymous people has encouraged another important change in the pedagogy of celebration.

What used to be a wholly passive experience of receiving lessons formulated by intermediaries has become in some classrooms an active outreach into the tangible realities of community life. More and more students are engaging in projects that enable them to become part of, or to feel their own connection with, the people they are studying.

The most common and obvious of these projects is, of course, the oral history, particularly the interrogation of one's own grandparents about their traditions and experience. Very commonly an interview with one or more grandparents will give a student his first real consciousness of an ethnic heritage. It should also strengthen, and in some cases even create, bonds between generations, as young people discover that the aged have something unique and personally significant to give them.

Moving outside of the family into the local community, some students have become conscious of their own subjective perspective by drawing maps of the neighborhood in which their home and school are located. If it is a multi-ethnic neighborhood, a student's "psycho-social map" drawn from his own experience is likely to reveal in a dramatic way what features of the neighborhood have been inviting and what areas have been forbidding. Comparing the maps that different students draw can be a revealing, though it may also be a disturbing, experience.⁴ At a more advanced level students can penetrate communities remote from themselves in space and time by using manuscript census schedules. It is possible, for example, for students to trace a single family through several decennial censuses. Some years ago, in an American history class in Flinders University in South Australia, I discovered students who were, by that device, eagerly following the lives of particular Wisconsin farmers in the mid-nineteenth century. For me that was a moving demonstration of the extraordinary possibilities for human interconnectedness the study of history can yield.

I turn now to the problems-approach in ethnic studies. What place does it have in teaching, and what problems does it create? We must take the challenge of problem-solving seriously, I believe, and stop indulging in the shallow assumption that ethnicity is one long celebration that has some problems only when bigots won't join in the fun. Ethnicity sustains and inspires, but it also makes trouble. Two kinds of trouble stand out in the experience of ethnic groups. One has to do with their external relations, i.e., their relations with one another and with the general institutions of the larger society in which they live. The other major source of difficulty for ethnic groups is internal; it arises from strains and contradictions within the specific group in question.

The first of these two kinds of problems is the more familiar. It is the one we tend to dwell on insofar as we do study ethnic problems. Perhaps the most ubiquitous of the external problems of ethnic groups is simply conflict. Ordinarily Americans think of conflict as deplorable, since it arrays groups against one another. On the other hand, we gen-

erally regard competition as praiseworthy and associate it with individual striving. A moment's reflection should suggest that groups as well as individuals compete with one another, that ethnic pride sharpens group rivalries, and that some conflict inevitably ensues. An educational program that obscures the nexus between ethnic pride and ethnic conflict is misleading.

The real question, I believe, is how much ethnic conflict a democratic society like ours can endure. It appears that the fabric of our society is quite resilient. It can absorb a good deal more conflict than most of us have supposed. Accordingly, ethnic conflict can be healthy, provided that all play by the rules and provided further that no single conflict engages everyone. Not conflict *per se* but polarization endangers a democratic society.

In understanding ethnic conflicts, I find especially helpful the concept of mobilization. At any given time some ethnic groups are mobilized, others are not, and the difference is vital. A group that is mobilized is seeking change through collective action. It has an aroused leadership that controls a substantial part of the group. If an ethnic group is not mobilized, it is simply conserving its heritage, like the Burmese student in my daughter's class. Ethnic groups need to mobilize to attain wide recognition or to accomplish other objectives; but mobilization brings an escalation of conflict. When everyone is mobilized, we have polarization.

Another extremely important range of problems in the external relations of ethnic groups concerns the rights of those groups and their individual members. While the study of conflict lays bare the rivalries between groups, the study of rights directs attention to the legal system and forces us to ask what our society owes to the many peoples it has received in such different ways. To ask about the rights of any minority leads directly to fundamental questions about everyone's rights. Consequently the problem of rights, unlike the celebration of particular traditions, has an obvious relevance for everyone in the classroom.

I am engaged at the present time as a consultant in an exciting effort to develop for community colleges an ethnic studies curriculum that will focus on civil rights. The Education Development Center at Newton, Massachusetts, is producing a set of teaching materials designed to give students an appreciation of human diversity while also asking them to understand and evaluate how Americans and their institutions have coped with the claims that flow from that diversity. One of the EDC booklets is tentatively entitled "Who Can Become an American?" It shows how criteria for citizenship have changed over time and grapples with the problems those criteria have encountered. For example, what is a refugee? Who qualifies for that status, and how are those qualifications established? Another pamphlet deals with the rights of Indians, with particular attention to special group rights that are grounded in treaties made more than a century ago. How should those rights be interpreted today and in the future? Should

other disadvantaged groups in our society enjoy similar rights? If not, why not? Thus, by studying rights in concrete ethnic contexts, we are trying to teach history, politics, law, and justice. We are inviting students to learn about the American legal and political systems by considering how our ethnic differences shaped those institutions and how Americans are using them to pursue or to deal with ethnic claims.

Ultimately both the study of conflict and the study of rights lead us to the problem of equality. Throughout American history equality has been the unfulfilled promise of our national ideals, as J. R. Pole's perceptive book on the subject reminds us. No morally responsible study of ethnicity is possible without coming to terms with our own attitudes and those of others toward equality.

Inequalities of some sort are built into all societies. In some societies economic and sexual inequalities stand out most sharply. In America the most abhorrent inequalities have been racial. Most American teachers and students, I think, are keenly aware of the disadvantage non-white peoples have experienced, but only vaguely aware of the magnitude of their suffering and hardly aware at all of the formidable ethnic inequalities that have little or nothing to do with the issue of race. There are advantages and disadvantages between groups that stem not just from prejudice and discrimination but from differences in quality of leadership, extent of organization or mobilization, and suitability of the group's culture for the purposes at hand. These are understandably difficult to discuss in public school classrooms. Yet teachers need to be sensitive to the complexity of the problem of equality; it is one we tend drastically to simplify.

I am suggesting that the external problems of ethnic groups are inseparable from their internal problems. Just as diplomatic history loses much of its meaning when detached from the internal dynamics of the major powers, so a discussion of ethnic conflict, ethnic rights, or ethnic equality is merely external when separated from the internal problems of the groups in question. I will touch briefly on two such problems that all ethnic groups must face.

One is assimilation. From the point of view of the ethnic group, assimilation means loss. It means the erosion -- perhaps partial but nonetheless painful -- of some of the traditional character and resources of the group. Assimilation can be resisted, it can be slowed, but it cannot be avoided altogether and it cannot be reversed. Teachers do their students a disservice by encouraging belief in glib slogans about "unmelt-able ethnics." All groups change as they come in contact with outside influences, and one can never predict in advance how far the changes may go. The old languages deteriorate into curiosities and eventually collapse into the keeping of academic specialists. Hardly a year goes by without the quiet demise of a once flourishing foreign-language newspaper. Although the ethnic churches are hardier, their practices are at least partially Americanized; and such colorful cultural institutions as the Irish wake, the professional eulogist who performed at Czech and other

eastern European funerals, and the Jewish *shadkan* (marriage broker) with his umbrella and his unsmiling dignity are passing irretrievably from the American scene. As the web of the old life frays and memories dim, there is emotional loss also. My students have found this poignant phase of immigrant experience beautifully encapsulated in Harriet Arnow's powerful World War II novel of Appalachian whites in Detroit, The Dollmaker.⁶ Here we discover that moving from the Kentucky hills to a midwestern city entailed the same wrenching cultural dislocations that millions of others experienced crossing the Atlantic.

Another of the internal problems of ethnic groups that is not widely enough appreciated is the problem of leadership. Every collectivity needs leaders. For ethnic groups in America leadership has had a special importance since they lack other means of defining themselves. Having neither an encompassing institutional framework nor a distinct territorial base, American ethnic groups (aside from Indian tribes) are amorphous. They need leaders to focus the consciousness of the group and to make its identity visible. Yet the amorphousness of the typical ethnic group has made for a superabundance of leaders of all descriptions. Clergymen, philanthropists, business men, politicians, newspaper editors, and others have vied for influence; and the result has often been a weak and fragmented leadership.

What are the characteristics of a good leader? How much loyalty does he or she owe to his own group, how much to a wider civic consciousness? Every class in ethnic studies should confront these questions; but the professors themselves have barely begun to raise them.

In introducing a distinction between celebrations and problems, I indicated that the study of problems leads a teacher away from the role of advocate and toward the role of critic and judge. I also suggested, however, that both the analytic and the celebratory approach are still with us and that what has changed in recent years is the relation between the two. Teachers in ethnic studies, following the example of scholars, have tended to play the advocate in dealing with ethnic groups while playing the critic in dealing with the larger American society.

This is certainly more humane than the older practice, but it is still too easy a resolution of our responsibilities. It will not last, and I believe we are ready to go beyond it. Many of the problems I have noted above, particularly the problems of inter-ethnic conflict and of leadership, can be understood and explained only by teachers who are willing to adopt a critical stance toward the ethnic groups as well as towards the host society. We must find better ways of accommodating the need for advocacy with the need for critical evaluation. We must learn to blend appreciation and criticism instead of holding them apart.

Footnotes

1. See, for example, New York Herald Tribune, May 19, 1947.
2. Now reprinted as Frances FitzGerald, America Revised: History Schoolbooks in the 20th Century (Boston: Little Brown & Co., 1979).
3. A helpful guide is Robert F. Harney's pamphlet, Oral Testimony and Ethnic Studies (Toronto: The Multi-Cultural Society of Ontario, n.d.), and a good example is June Namias's First Generation: In the Words of Twentieth-Century American Immigrants (Boston: Beacon Press, 1978).
4. Stephen Botein *et al.*, eds. Experiments in History Teaching (Cambridge, Mass.: The Press of the Langdon Associates, 1978), 48. This book is also rich in examples of quantitative and oral-history projects.
5. J. R. Pole. The Pursuit of Equality in American History (Berkeley: University of California, Press, 1978).
6. (New York: The Macmillan Co., 1954).
7. Stephen Steinberg starts to do so in a review of my Ethnic Leadership in America (Baltimore: The Johns Hopkins University Press, 1978), in Contemporary Sociology, VIII (July, 1979), 622.

ORAL HISTORY AS AN INTERDISCIPLINARY TOOL

Corinne A. Krause

Oral history is an interdisciplinary tool that can be incorporated into school curricula in several different ways and in a variety of classroom disciplines. In social studies and history classes oral history brings the student into the historical process. As the student interviews grandparents, elderly neighbors, or perhaps ethnic politicians or professionals or leaders of ethnic organizations in his community, he is acting as an historian, creating a piece of history. The student and his tape recorder preserve a heritage that might otherwise be lost. In the process students absorb the values of ethnic tradition which was implicit in family values which for years have been passed on by oral tradition. Too often in our fast-paced technological world these traditions are lost.

In questioning his grandparents or his neighbors, the student will get a sense of his roots and will develop a sense of identity as part of a larger community. At the same time he will be making a contribution to the history of the ethnic group and of the community in the form of a concrete primary source -- a tape recorded oral history memoir. Aside from the historical value of the process and the preservation of heritage there is psychological value. The student gains a sense of contributing important knowledge and information of historical value to the community. He gains a sense of his roots, a sense of identity, and enhanced self-esteem as he realizes that he is a part of the continuing process of American history.

The psychological benefits to the respondent should also be mentioned. The opportunity to record personal oral history represents positive reinforcement, the kind of support the elderly need and often lack and it is known that among older ethnics feelings of inferiority are endemic. Being asked to tape his oral history means that the older person's life has assumed significant meaning in the eyes of others. It is particularly gratifying to the older ethnic person, immigrant or American born, to know that the youth of the community are interested in the individual's experiences, thoughts, and opinions. Both student historian and respondent value recognition from the public educational system. As scholars on aging have reminded us, the opportunity to reminisce is a very important, natural part of the aging process. In the sense that students provide opportunities to reminisce and to have somebody listen and care, oral history represents a kind of therapy.

Transcribing the interview is an essential educational component of the oral history process. I see oral history as an interdisciplinary tool. Transcribing is an excellent technique for teaching skills: listening, interviewing, writing, and reading. I believe that the student should be required to transcribe each interview. This teaches the student: (1) to listen carefully; (2) to write and spell accurately what is heard; and (3) to read the life history that has been recorded. The role that

this can play in improving reading skills should not be underestimated. Poor reading is one of the unfortunate realities of our schools and of our adult society. Yet we have a great deal of information about effective means of teaching reading. Work with students in countries with high degrees of illiteracy and in certain areas of this country has proven that reading can be taught most effectively when people need or want to read what has been written. Putting the oral history into written form provides a body of ethnic studies material that can be used to develop reading skills.

Oral history is a technique that can be introduced successfully into a variety of classroom situations. One possibility would be to use oral history in a hygiene class where students could undertake a project on health and nutrition. Students could tape record information about folk medicine, herbs, foods, and the process of moving from home remedies to professional medical care. Oral history assignments are natural adjuncts to studies of civil rights, immigration, war, or economic depression. The opportunities to use oral history to enhance learning are limited only by the imagination of the teacher and too often by the lack of materials. The school must provide the tape recorders and the tapes that will make it possible for the student to become an oral historian. The teacher's responsibility is to keep the assignments flexible so that no student will become frustrated. There are families which will not cooperate; therefore options must be open. Family history, history of a particular topic, investigation of a craft or skill no longer practiced all provide alternative topics. Reinforcement, help in formulating specific questions, sharing and publication if possible confirm the value of the oral history.

ETHNIC GENEALOGY

Mary Keysor Meyer

Genealogy, contrary to popular opinion, was not invented by Alex Haley, and contrary to popular opinion, it was not invented by white, Anglo-Saxon Protestants.

Genealogy has been with us for many thousands of years. It has been with us since man (male) first associated his act of coitus with procreation, and it became important that the heirs of his body become the heirs of his possessions at his death whether these possessions were his spear, his sling-shot, his fire, or his right to become leader of the pack.

The first book of the Bible, Genesis, is truly an immense treatise on genealogy. "Adam knew Eve, his wife, and she conceived and bare Cain", "Cain knew his wife . . . and she bare Enoch . . ." (Chap. 4: 1, 17, 18). By the time we reach the 11th chapter of Genesis, genealogy becomes a little more precise, "Haran, brother of Abraham, descended like him from Noah, by Shem, died before his father, Terah, in the land of his nativity . . ."

Genealogical tables are found among the earliest writings of the Egyptians. They are found carved on the walls of the Sakhara pyramids of the 5th and 6th dynasties, dating from about 2600-2400 B.C. As a matter of interest, a young London chemist who was an amateur archaeologist and a genealogist, was one of the first to decipher some of the hieroglyphic writing on the Rosetta Stone. As a genealogist, he was able to determine some of the characters were actually genealogical tables.

The Egyptians created fantastic genealogies for their Pharaohs, showing them descended from numerous Gods; Gods deliberately selected because certain characteristics attributed them, it was implied the Pharaoh would have inherited. (It was probably about this time that genealogy began to acquire a poor reputation.)

The Jews were also genealogists. The genealogy of Christ is recited in the books of Matthew (1) and Luke (4). This was not an attempt to glorify Christ. It was an attempt to prove that Christ was the Messiah who the prophets had foretold would be born out of the House of David.

All civilizations had their genealogies for better or for worse - the Greeks, the Romans, the Norsemen, the Arabs and the Chinese.

William the Conqueror introduced the feudal system of land tenure into England. Toward the end of his reign (d. 1087) he instituted a general survey of landed property in the Kingdom, the record of which still exists, called The Domesday Book. He sent out heralds to visit all landholders and set down their lineages - by which right they held the land. The Domesday Book remains an accepted genealogical tool although oral genealogy is only

as good as the memory and/or the honesty of the person who recites it. The Domesday Book is as good as any grandfather's recitation but it is probably not as good as Alex Haley's griot. However, it is important to remember that all our genealogies must begin with the oral recitation. Our first lesson in genealogy is taught us by our parents before the age of two: our own name and the names of our parents.

It was not until about the middle of the 16th century that genealogy was cultivated to any extent by persons other than royalty and the nobility. But as the noble houses began to be supplanted by the *nouveau riche* merchants and tradesmen during the Tudor and Stuart periods, the former began to make fantastic claims as to their ancestry. The genealogist -- for a fee -- could produce a most illustrious ancestry. Probably the most fantastic claim of all time was that of the Esterhazy family which begins, "Adam Esterhazy, first of the name; Adam, his son, second of the name; Adam, his son, third of the name UNDER WHOM GOD CREATED THE WORLD!"

The 17th and 18th centuries saw the development of a new school of scientific genealogy in Germany. The demands for accuracy and documentation were embraced by scholars throughout Europe and in England and finally arrived in America -- but not until the last quarter of the 19th century. To maintain integrity in genealogical research and publication has been an uphill battle and the battle still is being waged.

Genealogy in the United States of America was seized by the white, Anglo-Saxon Protestants as their own peculiar privilege. A number of lineal societies were formed toward the end of the last century -- The Daughters of the American Revolution, Sons of the American Revolution, Colonial Dames of America, The Colonial Dames of the 17th Century, Society of the Cincinnati, among many others -- emphasizing the WASP position in the social order; effectively building a barrier between themselves and the recently arrived immigrant who naturally was ineligible for membership in these organizations. The newly arrived immigrant was too poor and too busy earning a living, learning a new language and becoming "Americanized" perhaps to care -- but his children and grandchildren felt the sting of ostracism.

Then Alex Haley burst upon the scene with Roots. As a nationally televised show, it was viewed by one of the largest audiences on record. Advertised as the triumph of a family, it became the triumph of every American family. It opened the doors to genealogy for all Americans or perhaps I should say the doors were always open, but Haley invited every one to come in. It created not only a great surge of interest in Black genealogy but also in that of the many non-WASP ethnic groups. Of course Roots was not the only motivation for the surge of interest in ethnic genealogy, but it certainly served as a catalyst.

Now a new era for genealogy has opened. At no time in history have we so strongly believed in telling it as it is. The emphasis is not on what your ancestor was but just in who he was, what part he played on the great stage of history and how his experience affected your own life.

In the past few years we have seen a phenomenal growth of interest in genealogy throughout the United States. With this interest we have witnessed as well a phenomenal growth in the number of genealogical societies. In 1976 there were some 550 societies in the United States and Canada. By 1978 there were approximately 900 and in another year there will probably be more than 1000 such organizations. In 1978 we noticed a new trend in genealogical societies -- the formation of those devoted to the genealogy of a single ethnic group: Afro-American, American Indian, Germans from Russia, Belgian, French Canadian and Acadian, Norwegian, Mennonite, Irish, Poles, Russian, Croatian, Slovenian, Serbian. I just recently heard of a new one -- formed out of sheer self defense perhaps -- The International Society for British Genealogy and Family History.

The demand for instructional material in ethnic genealogy has increased to such an extent that we now have books on how to approach Jewish genealogy and Black genealogy. Many of the genealogical societies naturally publish their own periodicals. There are a number of periodicals published to assist those of Irish, German, Jewish, Spanish, Italian, East Asian and French origin. Rarely a month passes that one of the larger genealogical periodicals such as the Genealogical Helper, The Tri-State Trader, or the Journal of Genealogy does not publish an article on how to research in Poland, Czechoslovakia or some other country -- reflecting the tremendous interest in ethnic research.

Ethnic research differs little, basically from research on WASP families. One starts with the oral history of the family as can be gleaned from relatives of all degrees. Make use of all materials that can be found within the family -- passports, naturalization records, Bible records, letters from relatives and friends. Make use of the censuses which have been taken in the United States from 1790 to date, every ten years. There are ships passenger lists available for all ports of entry from about 1821. Those for the Port of Baltimore have been soundex indexed, which makes them comparatively easy to use. Baltimore at one time had a German language and a Polish language newspaper. They can be found at the Maryland Historical Society and at the Enoch Pratt Libraries. There is a Lithuanian language newspaper published in Chicago. There are also many Historical Societies devoted to various ethnic groups. Seek them out and learn what materials they hold. You will find them listed in the Directory of Historical Societies and Agencies in the U.S. and Canada published by the American Association for State and Local History, Nashville, Tennessee.

When you have done your homework and are ready to do research abroad and you cannot find any instructional material on the particular country in which you are interested, contact the embassy of that country. Most of the embassies have informational material they can send you. Some countries are making a direct pitch to genealogists. For instance, the Isle of Man is celebrating the millenium of the Tynwald (their Parliament) this year. They have launched a campaign to entice as many Manx descendants as possible to return for the celebration and have set up a program to assist those

of Manx descent to trace their ancestry.

The most difficult hurdle in genealogy is to locate the exact village or county from which your immigrant ancestor came. Without that knowledge, there is little you can do in Europe. If there is no one left in your family who remembers, there is still hope in old letters, newspaper clippings, passports, naturalization records and ships passenger lists. One other important thing is to learn just exactly what the family name was prior to immigration. Many names have been changed by either the American authorities or by the family itself. Names have been shortened, simplified, translated into English or changed completely.

You will meet with many frustrations but you will also be rewarded many times over as you follow your family back to their roots and share their experiences, their struggles and their triumphs.

CULTURAL ELEMENTS ASSOCIATED WITH HIGH SOCIOECONOMIC PROGRESS AMONG
ETHNIC GROUPS AS EXEMPLIFIED IN THE CASE OF THE GREEKS IN THE U.S.

Dimitri I. Monos

For years it was assumed that the ultimate aim of America in relation to its various ethnic groups was the achievement of their successful and complete assimilation; that is, to reach a point when both the immigrants and the host culture ceased viewing them as "aliens," "foreigners," "ethnics," or "immigrants." Naturally, it was assumed that this was also the fondest ambition of the immigrant -- to become entirely indistinguishable from the dominant American cultural character, the Anglo-Saxon.

Recently, however, the extent to which America obliterates the ethnic memories of its immigrant groups and the cultural usefulness and wisdom of such a goal have both been challenged seriously (Novak, 1973). Yet, acculturation*, the social process preceding and, at times, leading into assimilation, is still the *sine qua non* of successful immigrant adjustment and socio-economic progress whether assimilation is or is not the immigrants' ultimate goal.

A review of the literature indicates that factors contributing to successful acculturation include the immigrant group's population, the occupational-economic threat it creates for the host group, its language, racial markers, and even the marital status of its members (Spiro, 1955; Glazer, 1963; McCall, 1973). But above all, the most important contributory factor to successful adjustment and adaptation is the dominant mores of the culture that the immigrant brings with him to the new land (Bruner, 1956; Hirabayashi, 1964). The greater the host culture's receptivity to these mores and/or the greater these mores' ability to make adjustments and adapt themselves to the host culture, the easier it becomes for the immigrant to work within the context of the host culture and move upward on the socio-economic scale.

Three cultural traits -- shame, family duty, and the need to compete, all of which may not be considered dominantly American, are easily adaptable within the American culture and have been found to contribute greatly to upward mobility and -- outstanding achievements among immigrants (McCall, 1973).

Shame

Kenny (1961: 91) in his study of the Spaniards in Cuba pointed out that "the act of immigration does not automatically confer prestige; on the contrary, the New World immigrant is usually referred to, somewhat scornfully, as an 'Indiano' by his villagers and on his visits or return to the

* Acculturation is defined here as the process during which the dominant or host culture's values, traits and patterns of behavior are learned. This process is necessary for successful adaptation which is acquiescence to or the ability to get along with the norms of the dominant culture.

village he must often strive to reintegrate himself." Even immigrants who do not plan to return to the old country, but come from a cultural context which places a high premium on prestige and fame, want to preserve their good name among the villagers they left behind. Kenny (1961: 91) stated that New World Spaniards often sent money back to the village for needy families or public monuments; unsuccessful immigrants were not welcome back in a village which economically could not sustain them.

As Gouldner (1969) has pointed out, a number of Greek scholars have characterized the Hellenic as a "shame culture." The Greeks, albeit their strong independence, are intensely concerned with "what people will say" (Gouldner, 1969: 81). Another dominant element of Greek culture is its agonistic character, as discussed by Gouldner (1969) regarding the ancient Hellenes and by Friedl (1961), Gearing (1968), and Bialor (1968) in relation to today's Greek villagers. The intensity of the agonistic character of the Greek culture instills a fierce competitiveness, which coupled with the shame element, place a strong pressure on the Greek immigrant to succeed by adjusting as quickly as possible to the new culture.

Ernestine Friedl's study of Vasilika, a village in modern Greece, is marked by her incisive observations of the Greek culture including its "shame" element. Friedl (1962: 84) contends that shame is so vital to the Greek culture that it constitutes the main vehicle of value transmission. The "shame" which Greeks impart to their children is a form of inner embarrassment at acting improperly or showing lack of self-control or respect towards parents, priests, teachers and other figures of adult authority. As boys get older, love of honor (*filotimo*), is expected to become an indispensable component of their internal behavior. *Filotimo*, the *sine qua non* of self-esteem, demands fulfillment of one's family obligations (especially toward women), an ability to adequately participate in the daily give-and-take with other men, and exhibiting proper demeanor toward visitors and persons of high social position (Friedl, 1962: 86). In the case of both young people and adults, the cultivation of proper and/or honorable behavior is reinforced by one of the most effective forms of social control -- ridicule.

Self-esteem is of the utmost importance to the psychic balance of the Greeks; the culture has devised appropriate mechanisms for its protection, even in extreme cases of personal failure. These mechanisms attribute to failure to outer conditions, presumably beyond individual control, and not to personal inadequacy. When failures occur, neighbors assist the unfortunate individual in conjuring up excuses: the fault lies with unexpected illnesses; having more daughters than sons; rains coming when the crops need sun; or the government establishing regulations on matters in which one is not consulted (Friedl, 1962: 86).

The compassion extended to a neighbor sharing similar difficulties, however, is rarely granted to an adventurous compatriot who divorced himself from the village and migrated to a new land. This is the direct result of envy, an integral part of the contest as Gouldner (1969) labeled

it, or agonistic nature, according to Friedl (1962), of the Greek culture fabric. In the contest system, a man can elevate himself either by raising himself absolutely and leaving the others behind, or by maintaining his own position and cutting the others down. Men who managed to escape the struggle of a Greek village existence and traveled to America automatically attracted the collective envy of friends and neighbors. To the Greeks, a ticket to America was a sure route to fast riches; this impression was widely advertised by Greek-American businessmen looking for cheap labor and steamship companies eager for business (Papas, 1964: 14).

Psychologically, the immigrant reaching America was almost "trapped" into succeeding. To have been given such a great opportunity for success, not capitalizing on it, and returning to Greece as a failure, was unthinkable. The pent-up envy of those left behind would inevitably be turned into cruel ridicule. To control the envy and engender more respect, the Greek immigrants sent generous portions of their hard-earned income to relatives and friends in Greece; and, frequently, they could hardly afford the amounts they sent. This also meant that relatives in Greece who received these American money orders, lived a far more comfortable life than the immigrant could ever dream of enjoying in America.

The immigrants seldom could economize enough to visit the old country; when they were able to return, however, they tried hard to project an image of affluence. Loaded with the proper accoutrements -- flashy sunglasses, ties, flower-shirts and cameras -- they would expound on the wonders of America and their own success, bountifully distributing whatever money they carried with them. Albeit their generosity, the visiting Greek-Americans rarely escaped at least a mild treatment of derision from old friends and relatives who addressed them as *brooklydes*¹ (from Brooklyn).

Aris Papas (1964: 115), in a study of the personality of the Greek-American, described the immigrant's return to the old country: "in the case where the bi-cultural person returns possessing considerable economic independence, he tends to enjoy his life there and it will not be necessary for him to compete with his countrymen to earn his living"². Papas continued further, that when this is not the case, those who return find it exceedingly difficult to compete, because in a totally Greek game, they tend to use American rules, acquired in the United States. They soon feel greatly disadvantaged, become critical of the Greek ways and, invariably, unhappy. In a few cases, those who return become re-aculturated within a few years and act more Greek than their countrymen who never left (Papas, 1964: 117).

¹Plural form of *brooklyse*, an apparently wealthy, generous, and kind-hearted, but uneducated, unrefined, naive and socially clumsy Greek-American.

²Translation from the Greek text is my own.

While immigrants who allowed the pressure to succeed to strongly affect them are often those who have the greatest desire to return to the old country, it can be postulated that the greater the degree of the desire to return, the smaller the probability of its satisfaction. It has been generally agreed that success is contingent upon speedy and successful acculturation, adjustment and assimilation, which, in essence, implies forgetting or forsaking old ways, if not values, and adopting new ones. It seems improbable that immigrants who have adopted the American way of life, have been accepted by Americans, and have attained a measure of success in business or the profession, accomplished frequently at the expense of great emotional sacrifices, would wish to undergo another monumental process of readjustment by returning to the old country. There are no data to this effect, but one can venture to hypothesize that the greater the adjustment and success in the new country, the smaller the incidence of returning and settling in the old.

Family or Social Duty

In certain cultures where family bonds are particularly strong and public opinion is a major factor in shaping social behavior, success is frequently associated with fulfilling duty to family and being a credit to the group. The emphasis on success is particularly amplified by groups which have traditionally placed a high premium on self-respect and dignity but which, due to their status as recent immigrants, are treated as inferiors by natives or other older ethnic groups. This has been demonstrated with both the Japanese and the Greeks in America. In the case of the Japanese-American, Caudill and Devos (1956: 116) found that occupational, social, and economic success is considered as an important way of fulfilling duty towards parents and the need to be of benefit to the society. A similar case is that of the Greek immigrants whose culture has traditionally placed a high premium on the fulfillment of one's duty towards one's family.

The relativity of values has been an alien concept in the Hellenic culture. The Greek knew with certainty what was good, honorable and beautiful; all else was viewed evil, shameful, or barbaric. His priorities were rarely confused and few Greeks ever dreamt of challenging the validity of the cultural aphorism: "Above father and mother and above all the other ancestors, one's country should stand most sacred and honored." This aphorism is an excellent indicator of the Hellenic mentality and its conception of the proper hierarchy of roles. First came a man's duties as citizen; second, obligations to family; and third, the vigilant functions expected of a guardian and perpetuator of tradition. The importance of parents and relatives in raising responsible and tradition-oriented citizens has always been foremost in Greek life.

The crucial factor which makes the adoption and cultivation of moral precepts lasting in the Greek character can be traced to the socialization process, that is, the way Greek parents help their children internalize values. This internalization is facilitated by enabling the child to like and accept himself. The child, therefore, naturally identifies and feels devoted towards those who have aided in the development of a positive self-image. A man who loves both self and family has two functional rea-

sons for avoiding self-destructive and/or anti-social behavior which could embarrass and humiliate his reference group.

Children from an early age are encouraged to succeed or choose a life orientation which would enable them to become "useful to society." One of the most condescending epithets used to describe undesirable character or reputation is *ahristos*, a useless man contributing nothing to the common good. To avoid gaining this demeaning characterization, even persons of questionable occupations or reputations attempt to contribute towards the ethnic group's progress and good name.³

The egos of the proud Greeks received some strong blows after their immigration to America. In their native villages where character, accomplishments, and family background were well known, status was constantly reaffirmed. In the anonymity of the American city, the Greeks were unknown, insignificant, and undistinguished from the millions of other immigrants, moreover, their lack of education and skills forced the Greek immigrants to earn their living with menial occupations such as the boot-black and street vendor. As later discussion points out, their economic and occupational progress was subsequently impressive. However, while they were still wandering the streets hawking their wares or shining shoes, they tried to assure their children's success by giving them the necessary educational opportunities needed to enable them to effectively compete with their American and other ethnic-group peers.

For the forgoing reason, the normally strict and duty-oriented Greek child-upbringing was amplified in America; second-generation Greeks in America were raised fully aware of their parents' expectations to preserve the language, faith and traditions. Excellence was one of their primary traditions, and its acquisition presupposed certain sacrifices. Entertainment was rare in the homes of Greeks in America. As Saloutos (1964: 311), a second-generation Greek-American scholar who underwent this type of upbringing writes,

. . . the children were told in clear and often blunt language that their principal purpose in life was not to have fun, but to work, take advantage of the opportunities denied their parents, assume responsibilities, make a success of themselves, see their sisters happily married, and provide for their parents in old age.

³Stephanos Zotos (1969) doing research in New Orleans on the early presence of the Greeks in the United States, came across a document illustrating this point. In the city archives, Zotos discovered a letter written in 1868 providing evidence that Greek gamblers, "who obviously hit the jackpot one night," donated money to build the first Greek Orthodox church in the United States. From what Zotos could surmise, the benefactors belonged to a group of sailors who had probably jumped ship to live in America; he concludes that "the church had not forgotten the donation, only the names and professions of the first donors are not always remembered" (Zotos, 1969: 55)

The family emphasis on success has been retained by the recent Greek immigrants in America. Rosen (1959: 52), explaining the high "achievement syndrome" among Greeks in America, states that

. . . careful attention to standards of excellence in the Greek home is stressed by the parents; children know that a task which is shabbily performed will have to be re-done. In this country, the Greek is exhorted to be 'a credit to his group.' Failure to meet group norms is quickly perceived and, where possible, punished; while achievement receives the approbation of the entire Greek family.

The Culture of Competition

The stubborn individuality of the Greeks should not be mistaken for intellectual inflexibility, but rather for the inevitable manifestation of their value system, especially the competitive ethic. The Greeks, while ostensibly extolling youth, beauty, and friendship, sought fame, which was foremost in their hierarchy of achievements.

As Gouldner points out, the importance that competition plays in the Hellenic consciousness is characteristically illustrated by the fact that the ancient Greeks calculated time by the four-year intervals between Olympics (Gouldner, 1969: 46). The competitive and agonistic spirit can be found in every aspect of life: in the efforts to have one's opinions prevail in the struggle to make barren soil yield fruit, and in the endeavor to conquer knowledge. Asking a Greek fisherman, peasant, or craftsman, how they are doing invariably produces the response: "We are wrestling, sir, we are wrestling."⁴

The competitiveness of the Greeks is primarily political because the individual competitor seeks the widest and most universal recognition. The objective of the contest is not the recognition of specialists or *aficionados* of a particular field, but communal respect and fame with the citizenry in general.

The political nature of the competitive spirit is of direct relevance to the Greeks' views toward power and authority. In the Greek city-states, achievement, success, and victory provided status and prestige which directly effected status in the system of social stratification. Belonging to the higher classes provides one with greater opportunities for acquiring additional honor and recognition; this provides the rationale for the Greeks' universal desire for leadership and higher social status. Although the Greeks were democratic, they developed and practiced democracy for its element of justice rather than as a means of making everyone attain equal status. The soul of the contest system -- the quintessence of the Greek culture -- was not equalization, but distinction.

⁴This characteristic and common Greek expression impressed deeply the anthropologist, Ernestine Friedl (1962: 75-76).

In conclusion, the dominant presence of shame, duty, and competition in the Greek ethos ought to have enabled the Greeks to both adapt and achieve progress rapidly in America.

In a comparative study of the first (foreign-born) and second-generation Greek immigrants conducted by E. Hutchinson of the University of Pennsylvania, the following occupational patterns were found. While the first-generation Greek immigrants were over-represented among service workers and small proprietors, their children have been branching out into other occupational categories reducing their parents' over-representation among service workers by 46% and among small proprietors by 50%. This occupational branching out has resulted in an increased percentage in the professional and governmental categories. While the first-generation Greeks were severely under-represented among these two occupational categories, their children have improved their representation by 485% (Hutchinson, 1955: 220-21).

In my own study which has utilized data from the 1970 census, I compared the ranking of first and second-generation immigrants of the 21 most prominent ethnic groups (including Native Americans) in terms of a number of socio-economic indices. Within one generation, in the areas of education, employment and income, the Greeks have progressed impressively. For example, while in terms of income the Greek immigrants ranked fourteenth, their children now rank fourth. Furthermore, while the first generation ranked twentieth in terms of their presence among the professional classes, the second generation ranks third. And finally, while the semi-illiterate Greek peasants were one rank from the bottom (twentieth) in terms of education, their children rank first among the 21 ethnic groups compared* (Monos, 1976: 161-163).

In addition, while the Greek stock in the United States comprises only about 0.2% of the American population, they have raised some outstanding achievers. Greeks are over-represented in the following directories of outstanding Americans: Who's Who in America, Who's Who in the East, American Men of Science, Directory of American Scholars, and Who's Who in American Politics. Among them are one U.S. Vice President; eight U.S. Congressmen; one U.S. Senator; numerous mayors of cities ranging from San Francisco, California to Savannah, Georgia; governors of such states as Maryland and Massachusetts; presidents of such educational institutions as Radcliffe College; and scientists, humanitarians, artists, and industrialists of national and international prominence.

* Jews were not classified as an ethnic group in the 1970 Census.

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MANUSCRIPT SOURCES FOR ETHNIC STUDIES (AN ABSTRACT)

Harriet Ostroff

The growing interest in ethnic studies is reflected in the increased collecting activities of repositories holding manuscript material. In recent years two major repositories focusing on the immigrant experience have been founded -- The Center for Migration Studies in Staten Island, New York and the Immigration History Research Center at the University of Minnesota. In addition, there are many specialized institutions and organizations such as the Polish Museum of America in Chicago and the Chinese Historical Society of America in San Francisco, which gather correspondence, diaries, photographs, business records, and other papers pertaining to particular ethnic groups. Church records, colleges and universities, and public libraries are also rich sources of manuscripts and archives relating to ethnic groups.

ETHNIC STUDIES AND THE SCHOOL CURRICULUM

Tönu Parming

The past decade and a half has witnessed an ethnic resurgence of great scope in the United States. It has had an impact on national goal-ideals, public policy in a variety of areas, and school curricula. However, our institutions have yet to adopt to the thrust of the new social forces and ideologies. The present review identifies the major problem areas in an historical context and offers practical suggestions to you as community leaders and educators. It is perhaps best to begin with a glimpse at both the history of public policy in regard to ethnicity and the function of educational institutions in conjunction with this.

Although the territory which became the United States was multiethnic in its population from the outset, by the beginning of the 18th century, the English settlers had gained dominance, in terms of both numbers and societal power. Indeed, the United States as a country was basically a creation of the English-ancestry group perceived this to be their country, and since they held a monopoly on public power, all subsequent groups were expected and required to abandon their own heritages. In other words, the meaning of being American was made, especially in cultural terms, synonymous with the English heritage.

The population structure of the country began to undergo a radical shift again from the middle of the 19th century, as large numbers of Germans, Irish and French-Canadians arrived. The last two decades of the 19th and the first two of the 20th century in particular saw a massive movement of people from Eastern and Southern Europe to the United States. Much of the social energy of the English-ancestry "old American" society was devoted to halting this influx; they finally succeeded in the 1920 through the enactment of discriminatory immigration quotas. The nativist ideologues were basically racist in their outlook. As Madison Grant wrote demeaningly in his The Passing of the Great Race in 1916 (the "great race" reference was to those of Anglo-Saxon lineage):

The new immigration contained a large and increasing number of the weak, the broken, and the mentally crippled of all races drawn from the lowest stratum of the Mediterranean basin and the Balkans, together with hordes of the wretched, submerged populations of the Polish ghettos. Our jails, insane asylums and almshouses are filled with this human flotsam and the whole tone of American life, social,² moral, and political, has been lowered and vulgarized by them.

All of the derogatory accusations which have been recently hurled at American Blacks, such as inherent intellectual inferiority, a propensity to social disorganization, delinquency and crime, are to be found in the social sciences literature and the public media of the 1880s - 1920s era. Except that then the objects of the racist interpretations were European and Asian immigrants.

The public schools played an important role in the so-called "Americanization" process. That is, the schools were a major instrument for destroying the non-English past, the heritage of these newer immigrants. What Americanization really meant was Anglicization. When the groups attempted to preserve and to advance their own identities through private and parochial schools, the reaction in a few states was to pass laws requiring that all elementary education had to be in English. There was no escape except through fully private means such as the ethnic supplementary schools which met on weekends. But in spite of their noble purpose and doggedness, these attempts have been inherently futile because of the enormous pressure of public policy, the public schools, the media, the work place, and the law bent on destroying any vestige of a "foreign heritage." Even as the English-ancestry group became a smaller and smaller part of the population mosaic, its stranglehold over defining what it meant to be "American" and its ability to impose that definition on others has continued.

The public school system, although making some concessions to ethnic study, remains among the most unbending of institutions in maintaining the old line. The acid test here is the content of the core curriculum, especially in history, the social sciences and literature. Whose role is emphasized in the country's history? Whose literary heritage is taught? Reflect for a moment on the typical American literature course of high school years even today. Why are most of the featured writers of English-ancestry, even though the American literary scene is factually very diverse in terms of the backgrounds of the writers? Indeed, why the strong emphasis at all on English literature per se? Certainly it is not there solely to reenforce the learning of the English language, our national *lingua franca*. After all, we read Shakespeare and Chaucer in convenient translations into contemporary American English. But we could learn English as a language just as well by reading translations of Faust, the Kalevala, pieces by Dante, etc. The entrenched presence of the English heritage in the core curriculum of our public schools reflects an institutional preference for a particular culture. And its continuance makes sense only if we still take "American" in terms of cultural content to mean "English heritage."

It is true, of course, that schools increasingly offer "ethnic studies." But we could note here that they are on the fringe of the core curriculum. Banks very aptly remarks:

Most ethnic studies programs have been formulated on the tenuous assumptions that ethnic content is needed primarily by ethnic minorities and that a particular ethnic studies program should focus on the problems and contributions of the particular minority group found in the local school or district.

Thus, for example, we do now include "Black writers" and "Jewish writers" in our school curriculum; but only as representative "ethnic writers," and not as "American writers" who are taught to all students as part of American literature.

Similarly, while we have recently made concessions to bilingualism, especially as it pertains to Spanish, this is not as noble as first meets the eye. Namely, bilingualism was introduced primarily as a method for the more rapid

integration of certain minority students into mainstream America. In this sense, it may be seen as a tool of the "Americanization" process. The country is still severely handicapped by its viewpoint that non-English languages are not particularly important. Indeed, it is surprising how many educators still seem to share the following opinion advanced in a widely-used university text on child development: "...it is logical to conclude that bilingualism is more of a handicap than an asset to the child..."⁶ We could cite similar attitudes toward biculturalism on the part of educational psychologists, administrators and teachers.

The New Goal Ideals

As a response to the political pressures of the ethnic resurgence, Congress in the early 1970s promulgated a new national goal-ideal -- multi-culturalism. As Senator Schweiker said in 1971 during the hearings which led to the Ethnic Heritage Studies Programs law:

...I feel that the focus of the American dream is no longer the "melting pot" mixture of peoples... Rather than ignoring the many ethnic and traditional differences of all Americans, it is time to emphasize them and combine the strengths of all ethnic groups, to have these groups work together to build a better society and bring harmony to all people.... I have become convinced that the greater study, awareness, and application of ethnic traditions and cultural activities can help to increase personal identity and stability which is lacking among so many people today.

Schweiker further asserted:

"...we had the melting pot theory of America... we are not changing perspective... we are now going to a tapestry theory, or a mosaic pattern. This to me is a very radical change, but I think it is obviously long overdue."

But the pronouncement of a new goal-ideal is much simpler than its implementation. On the one hand, the old viewpoint was institutionally entrenched. On the other hand, very little experience could be drawn upon from anywhere in the world on how a multi-cultural society operates. This is especially true in regard to public policy and school curriculum. As it was, Congress in fact allocated very little money, and the Presidents from Nixon to Carter budgeted virtually nothing of this, for relevant research, curriculum development and implementation. Furthermore, a very serious ideological conflict had emerged within the ranks of educators, policy makers and community activists on whether to deal with the newly promulgated cultural pluralism on a restrictive minority basis, with minorities defined largely according to broad racial groups, or on a more encompassing multi-ethnic basis. Several additional problems have also become apparent in educational institutions:

administrative/bureaucratic resistance to change, and the substantive unpreparedness of teachers.

It is important to consider these problem areas at least briefly before moving on to concrete recommendations. The struggle over the conceptual definition of multi-culturalism is especially tragic, because it splits the parties most actively pursuing the new goal-ideal. There can be no doubt that it was Black militancy which broke down the mono-cultural structures in our educational and other public institutions. But it was simultaneously the combined East and South European political pressures which legitimated the ideological shift to multi-culturalism in national thought. In summary, the Black thrust was to redefine what being Black in America meant, while the East/South European impact was on what being American itself means.

In any case, multi-culturalism has meant very different things for the "minority ethnics" and the "white ethnics," and the general institutional response has been to make concessions to the former. Thus, school systems have established Black studies, Oriental studies and Spanish studies. This appears to have at least in part appeased the minority ethnic demands. But because this approach, which reflects the general contemporary tendency in public policy to equate race and ethnicity, presumes that the core curriculum means "White studies,"¹⁰ and thereby already covers all "white ethnics," it has infuriated the latter.

The racial approach -- or, the "minority ethnic" one -- to multi-culturalism has not been fully successful for several reasons. First, it has left the core curriculum essentially untouched and thus has allowed the perpetuation of the antiquated notion that being American means being English in cultural patterns. By having placed "ethnic study" outside the core curriculum, school systems have in fact conveniently bypassed the new national mandate promulgated by Congress. Second, it has left the educational staffs unappreciative of the multi-cultural perspective. Non-minority staff members and students resist taking minority oriented courses or programs, which leads to heated charges of racism.¹¹ In conjunction with this, many minority youth do not take these courses either, because it is obvious that neither their teachers nor administrators really value them. In this sense, ethnic studies is something to be tolerated, and hopefully not for too long. And third, it has channeled the minority and white ethnics onto an inevitable collision course.¹² From the white ethnic viewpoint the scheme only further intensifies the historic pressures toward full assimilation into a model of America which is English in its core. They also perceive that American society has placed the burden of retributive social justice for minority ethnics on them, the white ethnics.

The source of the conflict between the minority and white ethnics is not difficult to comprehend. American Blacks have been racially defined in our society from the outset. Any person of even the slightest visible trace of African ancestry was considered a Negro or a Black, and this ascribed characteristic became the basis of a vicious discrimination. It should not be surprising that from the Black perspective the basic component of collective group identity is race -- thus, there are Blacks, Whites and Orientals. Furthermore, this viewpoint is reenforced by the Black historical experience in the South, where race and ethnicity indeed have coincided, both for the African and

European ancestry groups. But the racial definition of groups is also in congruence with the traditional pattern of racism in America, which was advocated primarily by the English-origin "old Americans" already in the 19th century. It is a classificatory scheme which is most in line with traditional patterns of assimilationism as well. That is, it conceptually allows for a closure of identities within "races," while maintaining the races themselves apart.

But part of the problem derives from the inability of white ethnics to appreciate the problems of the Blacks and the other ethnic minorities. The white ethnics forget that in the early years of the present century, when their forefathers were the urban underclass, their social characteristics were astonishingly similar to those of contemporary lower class Blacks. Also similar were the core society's racist interpretations. Perhaps the most ironic invocation, though, by the South and East Europeans is based seemingly on jealousy -- "we made it without special social programs, so why can't they." But the making it part is a mirage. The East Europeans acquired new middle class segments instantly with the immigration of post-World War II group members. These people were already middle class and educated in Europe. But if we look at the progeny of the 1880 - 1920 era immigrants from, say, Poland and Southern Italy, they are not particularly well off today. The country's political decision-making apparatus remains largely in the hands of the English-ancestry group, as does the corporate board room. And indeed, Blacks today are going onto college at a higher rate than the offspring of the older South and East European immigrant groups.

Perhaps we all need to remind ourselves periodically that the minority and white ethnics have different reference groups, a fact we tend not to appreciate. The immigrants from Europe tend to compare their present status in America to a former poor status in Europe, and they are elated thereby over even modest absolute gains. They cannot perceive the fact that Blacks use America, not Africa, as a point of reference. Simultaneously, Blacks underestimate the extent to which the South and East Europeans have been historically discriminated against in the United States, and the degree to which these groups also have European oppression as part of their heritage. The point is that the inability of the minority and white ethnics to understand each other on each others' terms has so fragmented the demand for a meaningful shift in education that the core curriculum has remained largely unchanged.

Matters have not been helped by the assimilationist bias in our social sciences. The literature is replete even today with assertions that everyone is about to or should be assimilated. As a recent sure-to-be influential university text on ethnicity sweepingly remarks, but without documentation: "The renewed assertion of ethnic pride and identity is, no doubt, the last gasp of a dying swan."¹³ But at the same time, the literature and especially the empirical literature, is also replete with studies which show that ethnicity remains extremely important in our society, whether in politics, personality patterns, or cultural patterns.¹⁴ Ethnic groups may indeed be very acculturated, but as Milton Gordon points out, this is only the first steps.¹⁵ The debate over assimilation, however, is not easy to resolve because there are very few surveys of "ethnic identity" to draw on. My dissertation research in Woonsocket, Rhode Island, in the early 1970s indicated that some two-thirds of all high-school

age youth there had a clear-cut ethnic identity.¹⁶ Similarly, a Census Bureau special study suggests that the ethnic component of personal identity may be far more prevalent than anyone has thought.¹⁷ Much depends on how questions are formulated. The problem with the assimilation viewpoint often is that it conceptually fails to distinguish between assimilation as a real social process, and assimilation as a preferred ideological goal-ideal.

Toward the Multi-Ethnic Curriculum

The central question then is, are we to be a culturally homogenous or an heterogenous country? If educators opt for the former as their goal-ideal, multi-cultural programs are doomed to fail. Success depends foremost, in other words, on the attitudes and values of teachers and educational administrators. The latter often argue that budgetary constraints obviate their desire to accomodate the new demands. But this is only a feeble excuse when we talk about the core curriculum. After all, school systems buy textbooks, audio-visual and other materials continually. If school systems demand a multi-ethnic content in materials used in the core curriculum, the market will respond to this, and the cost will be no more than for current materials. Similarly, school systems continually hire and train teachers. Administrators, if they want to do so, can hire teachers with a multi-ethnic outlook, or help to retrain those already employed through workshops. On the other hand, if the administrators place no emphasis or value on multi-culturalism, it would be foolish to expect that teachers, in turn, will do so.

Yet it must be sadly noted that most of our teachers themselves have gone through an educational system which heavily emphasized a goal-ideal of cultural homogeneity. Most teachers today are not academically prepared either to teach core materials from a multi-ethnic viewpoint or to deal in detail with any specific ethnic group, minority or otherwise. However, school systems can retrain their own personnel. An excellent example of this is to be found in Baltimore's PATHWAY Project, one of the few truly multi-ethnic staff training programs in the country (as opposed to minority ethnic orientations). Furthermore, there are a series of excellent guides to setting up ethnic studies programs; for example, James A. Banks' Teaching Strategies for Ethnic Studies.¹⁸ The resource materials are now more readily available than the attitudes and values necessary for using them.

From my perspective, there are three important principles involved in establishing a successful multi-cultural studies program in the school curriculum. First, "ethnic studies" must be defined on a broad multi-ethnic rather than a racial basis.¹⁹ This particular viewpoint is shared by a number of other analysts as well. Second, the core curriculum itself has to be radically revised to reflect more accurately the reality of our country's past and present, and also to place an institutional value on diversity rather than homogeneity of forms. And third, in school systems in localities with large active ethnic communities, special courses should be offered on the specific groups to all students.

If we proceed on the present path, the introduction of selected minority courses under the guise of "ethnic studies," we cannot achieve the intended new

goal of multi-culturalism. Not only does the racial-minority approach unnecessarily exacerbate group conflicts, but it distracts from the need to revise the core curriculum. By keeping ethnic studies of all sorts separate from the core curriculum, the educational institutions can again do what they have already done once before in the 19th²⁰ century; that is, they can make a temporary accommodation to public pressure. Successful programs must also solicit extensive support in the community. Again, the Baltimore PATHWAY Project is a model worthy of emulation by other school systems. Community leaders are an interface of communication there, and they have thereby elicited grass-roots support for the multi-ethnic purpose of the project.

A last point relates to the content of ethnic studies in the curriculum. If such programs emphasize ethnicity only as an heritage, a legacy of an "old world" folkculture, they will fail because the students will find no utility in them. The ethnic studies programs must also present ethnic cultures as living things, as much a part of the contemporary world as "American culture," regardless of how we define the latter. Ethnic culture means more than folkdances, folkfoods, folkmusic, etc. There is no better way to foster assimilation than to impose on students a curriculum which advances that their ethnicity is nothing more than a heritage of the past, a curious and interesting, but nevertheless useless relic of times gone by. Counterpoised to this, the student is told that to be contemporary, modern, means to be American. And conveniently, being American implies being Anglo. A functionally similar problem exists with emphasizing minority ethnic groups as if they were only and forever lower-class in nature.

We should be past the point now where it is necessary to argue that ethnic groups and cultures are still alive, and that it is in the national interest to preserve the country's great diversity. The United States stopped being an Anglo-Saxon country in terms of population composition in the late 19th century. Congress finally realized this seventy years afterwards, and pronounced a new goal-ideal for the country in the early 1970s. And it is now about time that our educational institutions take note of this reality as well.

NOTES

1. See, for example: Leonard Dinnerstien, R.L. Nichols and D.M. Reimers, Natives and Strangers, Ethnic Groups and the Building of America (New York: Oxford University Press, 1979); Marvin Lazerson, "Ethnicity and Education: Cultural Homogeneity and Ethnic Conflict," in New Jersey Education Association and National Education Association Ethnic Heritage Projects, Roots of America. A Multiethnic Curriculum Resource Guide for 7th, 8th and 9th Grade Social Science Teachers (Washington: National Education Association, 1975); Oscar Handlin, Race and Nationality in American Life New York: Little, Brown & Co., 1957), especially chapters 4-5; Milton Gordon, Assimilation in American Life (New York: Oxford University Press, 1963), especially chapters 4-5; John Higham, Strangers in the Land: Patterns of American Nativism 1860-1925 (New York: Atheneum, 1972); Edward G. Hartmann, The Movement to Americanize the Immigrants (New York: Columbia University Press, 1948); Peter C. Marzio, editor, A Nation of Nations (New York: Harper & Row, 1976).
2. As cited in Oscar Handlin, op. cit., p. 77.
3. See, for example, Marvin Lazerson, op. cit.; Report of the Task Force on Human Rights (Washington: National Education Association, 1969); The Melting Pot, the Mold and the Resultant Rejects (Washington: National Education Association, 1969).
4. The point finds agreement by other writers; for example, Marvin Lazerson, op. cit., p. 179
5. James A. Banks, Teaching Strategies for Ethnic Studies (Boston: Allyn and Bacon, 1975), p. 17.
6. Elizabeth B. Hurlock, Child Development, 4th edition (New York: McGraw Hill, 1964), p. 246.
7. Hearings before the Subcommittee on Education of the Committee on Labor and Public Welfare. United States Senate. Ninety-Second Congress. First Session on S. 659... March 4, 31; April 1, 20 and 21, 1971, Part 2 (Washington: United States Government Printing Office, 1971), p. 970.
8. Ibid., p. 988.
9. I include here America's Jews as an East European group. The most forceful public advocate of cultural pluralism has been Horace Kallen, who is Jewish; see Milton Gordon, op. cit., pp. 132-159. Furthermore, the American Jewish Committee's National Project on Ethnic America and its Institute on Pluralism and Group Identity have played an especially important public role in advocating ethnic pluralism during the late 1960s and the 1940s. Also, the various Congressional committee hearings which led to the Ethnic Heritage Studies Programs law indicate that most of the important testimony was by the leaders of South and East European ethnic communities. As it was, the Senators and Congressmen with South and East European voter constituencies played the key role in enacting the measures.

10. See EMPAC! Newsletter of the Ethnic Millions Political Action Committee No. 11 (January 1977), p.9 for a case in point. Banks, op. cit., also takes note of the tendency to define often "ethnic studies" as "minority studies." This trend is also evident increasingly in scholarly writings. Articles, books and other activities such as conferences purport to deal with "ethnic groups," but in fact are limited to minority groups. See, for example, Rudolph Gomex, general editor, The Social Reality of Ethnic America (Lexington, Mass.: D.C. Heath, 1974) or the publications and conference proceedings of the National Association of Interdisciplinary Ethnic Studies. Consider also that affirmative action programs refuse to consider any white ethnic group as a minority, although some should be so considered.
11. The most recent well-publicized case was in Washington's suburban Montgomery County, where the Board of Education's decision to rescind an earlier directive which made the taking of a black studies course mandatory by the staff brought for a strong charges of racism.
12. The most recent and virulent charges come from Harvard's Black sociologist Orlando Patterson in his Ethnic Chauvinism. The Reactionary Impulse (New York: Stein and Day, 1977). Patterson basically sees all "white ethnic" activism as a reactionary movement responding to Black gains and assertiveness. But many of the underlying strains in the conflict between minority ethnics and white ethnics are brought forth in Richard Krickus, Pursuing the American Dream. White Ethnics and the New Populism (Garden City: Anchor Books, 1976); Joseph A. Ryan, ed., White Ethnics. Life in Working Class America (Englewood Cliffs: Prentice Hall, 1973); and Michael Novak, The Rise of the Unmeltable Ethnics (New York: Macmillan, 1971). Also see Nathan Glazer, Affirmative Discrimination (New York: Basic, 1975).
13. Dinnerstein, Nichols and Reimers, op. cit., p. 308.
14. See, for example, the following: Nathan Glazer and Daniel P. Moynihan, editors, Ethnicity. Theory and Experience. (Cambridge: Harvard University Press, 1975); Rita F. Stein, Disturbed Youth and Ethnic Family Patterns (Albany: State University of New York Press, 1971); Perry L. Weed, The White Ethnic Movement and Ethnic Politics (New York: Praeger, 1973); Harold J. Abramson, Ethnic Diversity in Catholic America (New York: John Wiley, 1973); Ivan H. Light, Ethnic Enterprise in America (Berkeley: University of California Press, 1972); Nathan Kantrowitz, Ethnic and Racial Segregation in the New York Metropolis. Residential Patterns among White Ethnic Groups, Blacks, and Puerto Ricans (New York: Praeger, 1973); Andrew M. Greeley, Ethnicity in the United States. A Preliminary Reconnaissance (New York: John Wiley, 1974); Nathan Glazer and Daniel P. Moynihan, "Introduction" to the second edition of Beyond the Melting Pot (Cambridge: MIT Press, 1970).
15. See Gordon's "paradigm of assimilation," op. cit., chapter 3.
16. Tõnu Parmin, The Nature of Ethnic Identity. Unpublished doctoral dissertation, Department of Sociology, Yale University, 1976.

17. Bureau of the Census, Consistency of Reporting of Ethnic Origin in the Current Population Survey (Technical Paper No. 31) (Washington: United States Government Printing Office, 1974), Table B, p. 3.
18. In addition to Banks' first rate book, now in its second edition, see: Roots of America, op. cit.; Judith Herman, editor, The Schools and Group Identity. Educating for a New Pluralism (New York: American Jewish Committee, Institute on Pluralism and Group Identity, 1974); Max Nadel, editor, Teaching Ethnic Experiences in Urban America. Focus on New York City (New York: Association for Multiethnic Programs, 1977). Various publishers have begun to issue bibliographical guides to ethnic groups. Also, our understanding of ethnic organizations and publications has been vastly improved by works such as Lubomyr R. Wynar, compiler, Encyclopedic Directory of Ethnic Organizations in the United States (Littleton, Colo.: Libraries Unlimited, 1975) and Lubomyr R. Wynar and Anna T. Wynar, compilers, Encyclopedic Directory of Ethnic Newspapers and Periodicals in the United States, second edition (Littleton, Colo.: Libraries Unlimited, 1976). Francesco Cordasco's Bilingual Schooling in the United States. A Source-book for Educational Personnel (New York: McGraw Hill, 1976) is an excellent guide for educators. The 1970s have seen an avalanche of books on a number of ethnic groups by scholars as well as popular writers.
19. For example, Banks op. cit., p. 9.
20. For example, see Lazerson, op. cit., pp. 175-176.

INTEGRATING ETHNIC STUDIES IN THE BALTIMORE COUNTY
ELEMENTARY SOCIAL STUDIES PROGRAM: SETTINGS AND NEEDS

Paul R. Rivera

Since 1968 the school and central staff members responsible for social studies instruction in the Baltimore County schools have been engaged in an intensive study of this important area of pupils' general education. The aim has been to provide pupils with experiences which are systematic, comprehensive, intellectually sound, and personally and socially relevant, so they may come to know and to better understand their social world. As a part of this study, a K-12 framework was projected and subsequently translated into specific suggestions for a program for each year of schooling. These suggestions appear in a series of curriculum bulletins issued since 1970.

One important objective of the K-12 program is for students to gain accurate and comprehensive insights into the experiences of the many racial, cultural, and ethnic groups that comprise this nation. This objective is especially important because dynamic ethnic and racial communities characterize the Baltimore metropolitan area. Significant groups within the area's total population of over two million include Black Americans, native Americans, Asian and Spanish Americans, and sizeable numbers of foreign born and foreign stock Americans from Germany, Italy, Poland, Russia, and the United Kingdom. The Baltimore metropolitan area indeed reflects the diversity of American society. The Baltimore County Public Schools and its committee on Racial and Cultural Concerns in the Schools have made sustained efforts to support this revision of the social studies curriculum and to insure that instruction recognize and respect the experiences and contributions of diverse groups to American society.

The revised social studies program is a major part of this effort. The primary program takes as its theme, "Man In a Changing World." It consists of a series of high interest, short duration episodes. The series engages children with many people in this country, and around the world, both in present and past, doing a wide range of human activities. The episodes focus first on activities in family settings, then in community settings, and finally in more complex metropolitan settings. The program in the intermediate years, four and five, extends children's perceptions of the United States. Groups and their government receive emphasis at the fourth level, with examples drawn from racial, cultural, and ethnic groups of which the children are themselves a part, and from present day individuals and groups both within government and without. In grade five students examine the experiences of different groups -- Indians, early European settlers, recent immigrants from Europe, Asia and the Americas -- as they have used and modified the physical environment of the mid-Atlantic, mid-West, and south-Western regions of the United States.

The social studies program for the primary years focuses on basic physical and cultural activities of people -- social, economic, and political. In the first year family settings are the most frequent contexts in which these activi-

ties are examined. Pupils develop social studies concepts and generalizations as they become acquainted with many kinds of families with the varying ways they earn and use income to satisfy basic needs of food, clothing and shelter. Comparing and contrasting the activities and ways of living of families in our country as well as those in other world regions will help pupils to understand the similarities and differences among people.

Four units of the first grade program offer special opportunities for integrating activities and materials dealing with the experiences and contributions of metropolitan Baltimore ethnic groups into the existing Baltimore County Social Studies curriculum. In the unit "Many Kinds of Families," pupils should develop an understanding of the varieties of family structure, an appreciation and awareness of similarities and differences in various ethnic family groups, and the realization that differences in family structure are acceptable and important. From studying the unit "Varying Family Ways" pupils learn that all people have needs and that family groups engage in a variety of experiences and activities which satisfy these needs. The study of family activities, celebrations and holidays is an important part of this unit. Units on "Clothing" and "Food" seek to explore the ways different family groups satisfy these basic needs.

Each of these units draws upon a range of existing commercially produced print and non-print classroom and library materials. While many of these materials reflect the efforts of social studies curriculum development developers to incorporate newer scholarship and relevant, stimulating examples, even the best offer a limited range of examples drawn from ethnic and minority groups of this nation. And, of course, specific attention to examples of families, family activities, celebrations and holidays, as well as illustrations of different clothing styles and foods drawn from the Baltimore metropolitan community is virtually non-existent. Therefore, a variety of pictorial materials (pictures, slides, filmstrips), high interest short reading selections for pupils and teachers and a system for providing classroom contacts with trained ethnic community volunteers are needed if this program is to offer teachers and students the opportunity to observe and interact with the range of family groups and family functions, including ethnic families and their activities, which are characteristic of this area.

The second grade social studies program examines the social, economic and political activities of people in the context of community settings. Children develop social science concepts and generalizations as they investigate their own community, become acquainted with diverse community patterns, and analyze ways in which people carry on basic, economic, social, and political activities in different kinds of communities. The study provides an opportunity for children to learn about the interdependence existing both between people within the community and between communities.

Two units of the second grade program offer special opportunities for integrating activities and materials about metropolitan Baltimore ethnic communities into the curriculum. The unit "Individuals and Groups" seeks to extend children's understanding of how individuals behave in groups by using community settings in which people are shown doing things together for a variety of reasons. Pupils will explore familiar groups to which they belong, such as a school

group, a play group, and groups related to special interests; in addition, they will explore more complex groupings of older children and adults working and playing together. Pupils identify groups as associations of individuals who interact, communicate and share common interests or goals. They learn that individuals play different rolls in groups and that most groups establish and enforce rules which define expected standards of behavior. Developing tolerance for the diversity of groups represented in our nation is another important outcome of this unit.

This study is expanded in the unit "Looking at Communities." In this major unit of the grade two program, pupils learn that people satisfy their physical, social/emotional, and economic needs and wants in many different kinds of communities. They learn that in our country communities range from rural villages through suburbs to metropolitan areas and the "inner city." Communities vary widely in size, density of population, physical features, climate, use of land, and cultural features. This study of communities is designed to help children understand that different communities in different places composed of different people are similar in some ways and different in others. An effort has been made in the development of this unit to focus attention upon the study of communities -- school, regional and culture-ethnic -- in Baltimore County.

Materials and activities to support the study of communities in the second grade program suffer from the same constraints noted in the discussion of the first grade program. The study of a limited range of groups and communities is included in nationally published instructional materials. But many groups are not included in such materials and materials to acquaint pupils with the diversity of ethnic groups in the Baltimore metropolitan community are non-existent. Here again the need is for the development of a range of print and non-print material and trained resource volunteers that illustrate the composition and activities of local groups and communities. Such efforts should provide resources which are appropriate, relevant, and appealing to 7 and 8 year olds.

The social studies program for the third grade focuses on developing an understanding of the social, economic, and political activities of people as they are carried on in the context of the large city and its metropolitan area. Children will develop social studies concepts and generalizations as they become acquainted with the characteristic elements of metropolitan areas -- the people who live and work in them, the diversity of goods and services that are produced and distributed, the varied educational and cultural opportunities which are available, the different areas of districts which may be identified by the way the land is used, the modes of transportation which influence their location and growth, and the interdependence of the city, its surrounding suburbs, and hinterland. It is important for pupils to understand that metropolitan areas are constantly changing in form and in social patterns as a result of many different factors.

The unit "A Panoramic View of Urban Life" is a particularly useful setting in which to integrate ethnic studies into existing program. The purpose of this unit is to arouse children's interest in examining the realities of living in an urban society. The use of multi-sensory experiences which capture their interest and imagination will help them to develop concepts about city life,

to sense its quick pace and excitement, and to clarify their feelings about it. The study should extend the children's concept of community, developed in the second year program, to include metropolitan areas consisting of a central city, suburbs, and nearby rural areas.

To help children apply the concepts and understandings developed in the unit, the curriculum uses Baltimore City and the surrounding suburbs to exemplify the complex nature of a metropolitan area. Children should recognize Charles Center as a new commercial and cultural area in the Central Business District of Baltimore. They should be able to identify several industrial areas in Baltimore City and Baltimore County and show the location of each on a map. Children should also be cognizant of the variety of ethnic, racial and socioeconomic communities that together comprise that inter-related metropolitan area called Baltimore.

Commercially produced materials present in an excellent manner the general characteristics of urban life and extend these through the study of a variety of well illustrated and well written case studies of such metropolitan centers as New York, Chicago, London, Paris and Tokyo. Materials for the study of Baltimore which are appropriate and stimulating to 8 and 9 year olds and which locate and relate ethnic communities to the activities of metropolitan Baltimore area are extremely limited. Such materials should be developed in a variety of formats and must be appropriate, relevant, and appealing, relevant, and appealing to 8 and 9 year old children.

The fourth grade social studies program is entitled Group and Their Government: Studies of Social and Political Behavior. The focus of the program is on human behavior within groups, with emphasis on the group process. Attention is given to the efforts of outstanding leaders both in developing our nation's democratic form of government and in effecting social and political reforms. A continuing current affairs study enables teachers to include present-day leaders and groups affecting many areas of life.

This program is particularly appropriate for examining ethnic and racial minority groups and outstanding leaders in selected historical and contemporary settings. A unit on the group process helps the children develop an understanding of interaction within and between different groups, conflicting norms of behavior required of an individual by membership in different groups, and the resolution of conflict through cooperation or compromise. Children identify leadership characteristics and analyze the style and particular qualities of many leaders in different fields of endeavor. Suggested examples for the study include leaders from different ethnic and racial groups.

One unit is developed around leaders of the black minority group who are attempting to effect change through the use of group processes. Leaders have been chosen from several periods of history. The characteristics of the leaders, their goals, methods, and accomplishments are emphasized. Activities which develop an understanding of likenesses and differences among groups of people, the formation of stereotypes, and the meaning of prejudice are included.

While the volume of commercial print and non-print materials to support general instruction in this program is sufficient, there is an evident need

for classroom and library materials which recount the activities of historical and contemporary, national and local, ethnic and racial groups and leaders. Appropriate format for such materials might include: short biographical booklets and pamphlets, sound filmstrip and audio-cassette interviews and dramatizations of the activities of ethnic and racial leaders and groups as they sought to achieve their goals in American society.

Regional Studies of the United States is the title of the fifth grade social studies program in the Baltimore County Schools. This program focuses on a geographical, economic, and historical study of selected regions of the United States. The emphasis is on understanding man's use of his physical environment in terms of his cultural values, perceptions, and level of technology. The use of sequent occupance case studies enables pupils to understand how different groups of people such as the Indians, early settlers, and people of today have dealt with the same environment during different periods of time.

The Mid-Atlantic, Midwest, and Southwest regions provide diverse physical and cultural settings for the study. Over an extended period of time, each region has supported various kinds of economic activity, and each has evolved as a region containing major urban industrial centers. Thus, these regions are chosen to illustrate significant geographic, social, and economic phenomena.

The unit, "Land of the Megalopolis" focuses on the Mid-Atlantic region with Maryland receiving special attention. It is this unit, in fact, which systematically seeks to develop an understanding of Maryland's physical and cultural environment, as well as an appreciation for selected episodes in its historical development.

The unit seeks to meet its objectives by a sequent occupance study. That is, the region is viewed at four sequential points in time in order to determine how the occupants at each point utilized the land. Each sequence is not designed to be an indepth study of all possible events or circumstances occurring at that time. Rather, each is designed to be a selective study of how the culture, technological level and economic activities of each group of inhabitants influenced the land usage.

Four themes structure this study of Maryland and the Mid-Atlantic region. They are:

- the way in which the Indians of the Mid-Atlantic region used and modified their environment in the period prior to 1634
- how the European settlers during the period of British colonial rule perceived the possibilities and limitations of the region, and modified the environment in light of their perceptions
- the impact of economic forces at work in the region in the early 1800's, resulting in expansion of commerce and trade, development of industry, growth of more diversified agriculture, and consequent alterations in the life-style of many of the region's inhabitants

- the industrialization and urbanization of the region in the 20th century, with illustration of some of the problems that accompany urbanization, suburban sprawl and expanding industrialization.

The breadth of this program, together with the age (10-11) of the child for whom it is intended make the provision of a range of supplementary print and non-print material to support the examination of the experience and contributions of the numerous ethnic groups who have come to make their life in Maryland an especially challenging and fruitful objective.

Appropriate formats for such materials include: booklets, pamphlets, pictures, slides, sound filmstrips, maps, charts and graphs, and audio cassette interviews and dramatizations. An important dimension of this effect should be the identification, training and dissemination of a cadre of volunteers from various ethnic communities of metropolitan Baltimore proposed to visit upon invitation elementary school classrooms to interpret a direct and personal experience for children and teachers with our ethnic communities.

This paper has summarized the commitment of the Baltimore County Social Studies program to provide appropriate instruction in ethnic studies within the context of the elementary Social Studies program. Appropriate settings for integrating the experience of ethnic and minority groups in the Baltimore metropolitan area have been identified. Specific needs for instructional content and materials germane to the metropolitan area have been delineated.

CLOSING REMARKS

Mary Ellen Saterlie

Before I begin my comments as a part of the closing remarks, I would like to tell you how very impressed I have been with the proceedings today. The presentations have been absolutely outstanding, and the quality of scholastic backgrounds of these individuals plus the tremendous wealth of materials that have been presented certainly are going to be of great value, not only to this group, but to many others who will have access to the papers. I really want to commend you on the selection of these people who have preceded me.

I suppose that what I have to say is probably going to be not only closing remarks but maybe some opening remarks. And I have tried to think of this in terms of 'where next' in expanding awareness.

It is quite natural to look to the schools as a means of expanding the awareness of the American society to the ethnic heritage and horizons of its members. Despite some concerns about the effectiveness of the public schools today, the fact is they have had a very profound influence not only on the knowledge but also on the outlook of the students and ultimately on the civic, cultural, social, and moral fabric of society.

Public education in America is heavily influenced by the political and social structure as well as by national trends. This fact has both weakness and strength. The weakness is that objectivity and scholarly analyses of student needs are sometimes down-played by the political movements that take place. The strength is that individuals and groups in society, many of them like yourselves, coming from a variety of perspectives, can insert themselves into the process of educational development and ultimately influence the structure of the educational model.

Educators, with the help of experts in the field, have the responsibility, however, to weigh the multiple impacts on educational thoughts and to make decisions about what children learn in light of the realities of the present and the needs for the future.

Educators who believe in education are aware that the accumulation of knowledge and insight never ceases. As educators learn more, they can provide better programs for children. One way of describing learning at any stage in life is that it is a matter of beaming into the brain and psyche new dimensions of understanding.

An example of what we have learned as educators can be shown by an analysis of history textbooks over the years. One study was reported in the March 5 issue of New Yorker magazine. It is a very thorough analysis of a number of textbooks and history books which have depicted the various ethnic groups in very unreal and biased ways. One selection was rather

interesting because it has to do with a passage from a book called America, Its People and Values. It was written by some Baltimoreans, and it has been widely distributed in the textbook market. The passage reads as follows:

"A friendly Indian named Squanto helped the colonists. He showed them how to plant corn and how to live on the edge of the wilderness. A soldier, Captain Miles Standish, taught the pilgrims how to defend themselves against unfriendly Indians."

And then the author goes on to describe the perspectives of the council that objected to this passage. The council's objection is that it is Eurocentric to characterize native Americans as either friendly or unfriendly. Squanto was actually assisting invaders, whereas the unfriendly Indians were defending their community. All nations define a patriot as one whose allegiance is to his or her own people. The council's report continues, "Consequently, true native American heroes are those who fought to preserve and protect his peoples' freedom and land." And this is an excellent analysis of a number of omissions and biased approaches to the teaching of children that have come about through our textbooks.

As I have indicated, some of the textbooks that are included in the study are ones that were issued to me as a teacher in Baltimore County, and I must say that I was not particularly aware of the omissions or the unfair analyses of the groups which were presented in the books. This was due to the fact that the knowledge and awareness base from which I was operating at that time did not permit me to recognize these injustices. Recently in the Baltimore County Public Schools, we prepared a statement on bias in textbooks and other material of instruction. We have established a policy for selecting these books and for permitting a citizen review for a period of time. Actually, we have always made our textbooks available to citizens for their review. But we welcome it and encourage it on a much more formal basis at this time. We certainly hope that this group will take advantage of that opportunity.

In the late 1960s, as Tom Juliano mentioned, I chaired a committee for the Baltimore County Public Schools which was entitled, Racial and Cultural Concerns in the School. This committee was established to study unemotionally and carefully the culture diversity that exists today in Baltimore County as well as in the world outside Baltimore County. We realized that there was something else going on. We were concerned at that time about the cultural isolation of the people in this county and the disservices we were providing our largely white Anglo-Saxon students in population by not increasing their knowledge and understanding of the world beyond the borders of Baltimore County. Our initial concern was with black-white relationships, but that was by no means the limit of the recognition of the problem. One significant outcome of this study was the acceptance of the fact that the public school can become a social crucible which brings together a variety of cultural and social patterns.

The result is that learning about other cultures and ethnic groups takes place not only from the printed word and from the audio-visual presentations, but more importantly, from the child who sits next to you. It is obvious that in this study we extended ourselves beyond the general limits of education to the recruitment of teachers and housing patterns within Baltimore County. Of course, it was quite obvious that there were many problems which are common to many ethnic groups. The concepts of economic opportunity, of social expectation, and of government policy, all became important as a result of this study.

Baltimore County has been enriched in the past decade by more and more representatives of a variety of ethnic backgrounds. This enables us to move from the academic and theoretic analysis of culture. And I call this the National Geographic Syndrome. You look at the cultures in a series of interesting pictures and think what an interesting group that is but how far removed it is from my life.

We then move from that perspective to the absolute reality of culture diversity in the flesh in the classroom. And Baltimore County is not alone. According to an estimate in the October, 1978, issue of Kappan magazine, there are 11 million Hispanic and 28 million other bilinguals in the United States. This reality is being reflected in instructional materials as well as in federal funding of specific programs. The changes which these conditions bring about in instructional materials has an impact on the classroom itself. Not only must the teacher know and understand the histories and significancies of cultures as whole, but also that teacher must be able to understand the special humanity and nuances of the child on a daily basis. Consequently, teacher education involves not only content of cultural information but knowledge of the psychology connected with the different cultures and ultimately of learning styles which are connected with the psychology. The understanding is that a variety of reactions might be expected from various ethnic groups. We must now help the teacher realize that the general techniques of instruction learned in the basic WASP psychology book no longer apply to every child.

Because of the pressure of children from a wide range of backgrounds, we see a responsibility in Baltimore County to provide ethnic studies information throughout the curriculem. Interestingly, while social studies is a natural base for this type of information, we find some of our strongest emphases in other subjects. Foreign languages, for example, have become a very strong advocate for understanding about the culturally different child. Most of this, I think, has come about as a result of our relationship with the bilingual program and the various kinds of opportunities they have provided for us. We not only talk about the language itself but the culture that is connected with the language. We are planning to expand that program.

Also, English Literature has accumulated a number of materials that have to do with various cultures and ethnic groups. Home Economics has

developed a program of cultural foods. Art, Music, and a number of other departments have also taken steps to incorporate these ideas and to enrich their programs with these kinds of understandings about a multiplicity of ethnic groups. Of course, while we are talking largely about those who are living in Baltimore County, we, hopefully, go beyond that as well. Each of these emphasizes the richness of thought and action which can come from different perspectives, and teachers are most successful when they can rely on students and community members who have direct experiences with these different perspectives.

Just to give you a brief idea of the way curriculum development works in Baltimore County, I would like you to visualize a circle -- a clock, if you will. At 9 o'clock on that clock face, will you superimpose the word "sources." That is the beginning of curriculum development. Our sources are multiple. They are from the scholars; they are from the community; they are from the conditions that exist in this country, in the school and in the community from which the school draws. It has to do with the trends in American society, new knowledge, materials that are available, a whole variety of things plus something that comes when we make this full circle. It has to do with an evaluation of existing programs and where we see they are weak and where we see they are strong.

Moving from the sources up to about 11 o'clock, think "studies." When we have indicated a need for change, we begin a study which encompasses a number of activities and brings together a large number of resources from outside the educational community to help us in making the decisions about the change.

At 12 o'clock, "writing." We begin to actually develop the curriculum, writing it into curriculum guides and selecting the materials that will go with that curriculum guide. Over about 1 o'clock, we develop "pilot programs" in which we try out our new curriculum in selective places throughout the system. At 3 o'clock, we talk about the "evaluation of those pilot programs" and the revision in light of what we have discovered after having tried them. Down around 5 o'clock, we think of "teacher preparation," that is after the revision of the pilot experience. We develop, on a larger scale, a preparation for teachers which will enable them to begin to implement this on a full scale. At 6 o'clock, we "implement" on a full scale throughout Baltimore County or in whatever area of the school system that this is most appropriate to be taught. And then around 7 or 8 o'clock, we are concerned with "evaluations" of that total implementation. With the result of that evaluation, we are back again to "sources." If it turns out that it was good -- everyone seems pretty satisfied -- we continue with that. At that point, if we find this is no longer satisfactory -- it needs new input, it needs change -- then we begin the cycle again.

This is just a very brief description of the formula for the curriculum

development process that goes on in our county. We are committed to a major emphasis in incorporating understanding about ethnic groups within the curriculum rather than making it a separate course. We think it's much more likely to touch every child if it becomes an integral part of each part of our curriculum, and again, I am not talking just about the social studies curriculum. I think it is only fair for me to point out something that is quite obvious; it is something happening in Baltimore County as well as throughout the United States. We are now making curriculum decisions in an atmosphere in the public which tends to want to deal very simplistically with extremely complex issues. Today has been a marvelous example of the complexity of the issues with which we deal.

Terms such as "back to basics" and "cut the frills" represent very conservative, and in some cases, reactionary outlooks by fiscal authorities and community leaders which may have debilitating effects on efforts such as those described today. I urge you to remain united in your concern and action and to recognize some of the reality which all of us face in the process of attempting to improve.

I would like to close with the statement that I believe American society has an enormous capacity for growth. I also believe that education has the responsibility for providing for all students the tools and techniques for social and economic mobility within the American society. In the process of providing these tools, we also have the responsibility for recognizing and supporting the precious nature of each individual's ethnic and cultural heritage and the role that it plays in helping to shape an evolving American culture. Thank you very much.

"Preserving our Cultural Heritage"

THE BALCH INSTITUTE FOR ETHNIC STUDIES

Mark Stolarik

History and Mission

The Balch Institute was chartered in 1971 to help preserve the history of our forefathers. It is an outgrowth of the renewed interest in ethnic studies that swept the country in the 1960s. Partially supported by trusts established by Emily Swift Balch and her two sons, Thomas Willing Balch and Edwin Swift Balch, the Institute seeks to discover, collect, record, preserve and make available for study, exhibit and public programs library, archival and museum materials that reflect America's multicultural heritage.

While we are a national institution concerned with the cultures of all ethnic groups in the United States, our main focus is on the Middle-Atlantic region and on those groups whose contributions to our society have been relatively neglected by sister institutions in the past. In our efforts to achieve this goal, we are guided by a Board of Directors, by a Board of Academic Advisors, by contacts with similar research centers in the country, and by leaders of ethnic groups and organizations.

Our Rich Collections

The Balch Institute Library and Archives house one of the largest collections of ethnic materials in North America. These include 50,000 books, extensive runs of almanacs and newspapers in dozens of languages, hundreds of parish and lodge jubilees and a wide variety of brochures. Most of our newspapers have been, or are being, microfilmed. Our archival holdings consist of hundreds of linear feet of the papers of individuals, lodges, churches and organizations. We also have a growing collection of ethnic phonograph records, music and oral history tapes, placards, posters, photographs, films and slides, which illustrate America's cultural diversity. This wealth of material has made us a major research center. Scholars from the United States, Canada, Europe and the Orient have worked in our collections. We are also a fertile ground for the acquisition of new skills by student interns, for personal and family research, for leisurely reading and exciting volunteer work by talented adults or senior citizens.

A People's Museum

Our ethnographic museum, which complements our library and archives, makes The Balch Institute a truly unique institution. By collecting, recording, preserving and displaying cultural artifacts, we add a visual and tactile dimension to ethnic studies. By upgrading and expanding our present exhibits, we envision creating two kinds of displays in our museum in the near future.

The Permanent Gallery will illustrate the immigrant experience, starting with a scene of a peasant village in the Old World. The exhibit will then show an ocean crossing in steerage; an inspection at Ellis Island; life in a boarding house; work in a coal mine, steel mill, or textile factory, and changes in dress, work, home, food and other ways of life that occurred as the immigrants and their descendants acculturated to life in America over several generations.

The Changing Gallery will continue to focus on various ethnic themes. We will have special exhibits to illustrate how different groups celebrate the cycle of the seasons; we will display their folk art; their handicrafts; professional works of art with an ethnic theme; and we will occasionally invite folk artists to practice their art on our premises. In addition, we will accept for display traveling exhibitions that deal with immigrant and ethnic matters, and also exhibits prepared by ethnic groups themselves. By so doing, we hope to document and foster a greater appreciation of America's many cultures by scholars and the general public.

Programs for Everyone

An outgrowth of our library, archival and museum holdings is a comprehensive system of public programs. These include:

- (1) training teachers about ethnicity
- (2) conducting tours of our exhibits for school children and adults
- (3) organizing film series
- (4) sponsoring lectures on immigration and ethnicity
- (5) hosting scholarly conferences
- (6) making our facilities available for regular meetings of cultural associations
- (7) encouraging performances of ethnic dance and music, and the serving of ethnic foods at the opening exhibits
- (8) creating internship programs for students in library science or museology
- (9) providing memberships and activities for individuals and groups affiliated with The Balch Institute

In the future, we would also like to provide grants-in-aid for scholars doing research at our Institute. These activities, and more, make us a living center for the study and celebration of America's many cultures.

Publications

The Balch Institute has an impressive record of publications. So far we have produced special reading lists, compiled by distinguished scholars, on twenty-three of America's ethnic groups. We hope to issue more in the future. We have also published scholarly monographs, curriculum guides and exhibition brochures. In the future, we plan to compile lists of our archival holdings, publish a regular Newsletter, and update and publish an Ethnic Directory of Philadelphia, and other scholarly reference works as

the need arises. Furthermore, we hope to develop slide shows, film strips and documentaries to illustrate the variety of ethnic cultures and experiences in America.

Facilities

The Balch Institute has some of the finest facilities in the country. In addition to our spacious library and museum display areas, we have a 200 seat auditorium, a 50 seat community room and a 25 seat boardroom. Hence, we are in a fine position to accomodate meetings of scholars or cultural groups, and to integrate public programs with our overall mission. One can truly feel at home in such surroundings.

Development

While The Balch Institute for Ethnic Studies receives a modest endowment income, it is barely enough to cover our building maintenance. We depend, therefore, on the generosity of individuals, corporations, foundations and governments, to help us to defray some of our staff, library, museum and program costs. To our potential contributors, we offer an opportunity to participate in our efforts to highlight the cultural diversity of our nation. We are prepared to dedicate parts of our building to our benefactors and to set up fellowship programs in honor of our patrons. Our cultural heritage is potentially the richest and most varied in the world. Won't you join us in helping to preserve it?

THE PATHWAY PROJECT: A SUPPLEMENTARY ETHNIC HERITAGE STUDIES PROGRAM
IN THE BALTIMORE CITY PUBLIC SCHOOL SYSTEM

Patricia A. Watson

Introduction

The central purpose of this paper is to present an overview of the PATHWAY Project, as a supplementary ethnic heritage studies program in the Baltimore City Public School System. This paper will focus on the goals, components, and activities of the Project as it relates to the overall curriculum in the Baltimore City Public School System.

James A. Banks states in his booklet, Multiethnic Education: Practices and Promises, that a key goal of multiethnic education is to help individuals gain greater self-understanding by viewing themselves from the perspectives of other cultures. Thus, multiethnic education assumes that, with acquaintance and understanding, respect may follow.²

In trying to promote better intergroup or intercultural understanding among educators, students (K-12), parents, and the communities, the PATHWAY Project was designed to serve as an instrument by which students, teachers, parents, and ethnic groups could increase their awareness and knowledge of the multiethnic heritage of the Baltimore area.

Goals, Components and Activities

PATHWAY, which stands for Promoting America's Total Heritage With All Youth, was implemented as a supplementary, federally funded, ethnic heritage studies program in the Baltimore City Public School System during the F.Y. 1976-1977 School Year. To date, the Project has been in existence for three years.

During the F.Y. 1977-1978 School Year, the program was again federally funded and under the direction of the Maryland State Department of Education and the Baltimore City Public Schools. This School Year (1978-1979) the program is being locally funded under the direction of the Baltimore City Public School System.

From its initial start the overall goals of the Project have been:

- (1) To provide services, resources and in-service activities that will afford the students, educational and community personnel (in the Baltimore City Public School System) opportunities to increase their awareness and appreciation of their own heritages and the cultural diversity of the people in the Baltimore area.
- (2) To provide supplementary multiethnic materials/resources that will complement the current programs, curricula and courses of

study being used in the Baltimore City Public Schools.

- (3) To work cooperatively with other educational offices within the school system in developing and implementing Ethnic Heritage related in-service staff training programs for educational and community personnel working with students in the Baltimore area.
- (4) To provide the students with experiences that will encourage their continued recognition of the cultural and ethnic richness found in the Baltimore community, state and nation.
- (5) To encourage continuous community participation in the PATHWAY Project from the PATHWAY Advisory Council, area colleges/universities, ethnic organizations and groups by providing opportunities for their involvement in multiethnic school related activities.

With these objectives in mind the PATHWAY Project incorporates the following components and activities:

- (1) The PATHWAY Resource Center. This center is the nucleus of the PATHWAY Project. The center, which is located at 100 North Chester Street, acts as a depository and dissemination facility for curriculum and non-curriculum multiethnic resources. The center also serves as a supplementary program to the existing school curriculum in the area of ethnic studies. The resources are available for use by educational personnel, students and the community.
- (2) The Advisory Council. The Ethnic Heritage Advisory Council of the PATHWAY Project consists of 21 people (who render their services on a voluntary basis) representing 17 different ethnic groups and various organizations in the Baltimore area. The members of this group which meets monthly serve as vital links between the ethnic communities and the School System. From the beginning of the Project in 1976, the Advisory Council has remained as one of the key and most effective components of the Project. If an ethnic studies program is to succeed in a school setting, community support and involvement is needed.
- (3) In-Service Staff Training Activities. Since the second operational year of the Project, in-service staff training in the area of multiethnic education has been an important element in the total program. The components included in the staff training program were designed to insure that the workshop participants (educational staff personnel and the community) would be provided with many differentiated training experiences in the area of multiethnicity. Utilizing Project, and community resources to develop multiethnic classroom materials for student/teacher use, providing ethnic related field experiences and

demonstrating strategies and techniques for incorporating ethnic studies into the curriculum are examples of staff training activities offered by the Project's in-service workshops during the past two years.

- (4) The PATHWAY Newsletter. The PATHWAY Newsletter serves as a positive method for disseminating ethnic-related information and establishing and maintaining cooperation between the schools, students, parents and representatives of the various ethnic groups in the City.

Supplementing the Curriculum

As stated earlier the PATHWAY Project is a supplementary ethnic heritage studies program in the Baltimore City Public School System. As a supplementary Program, multiethnic resources are available to be utilized in all subject disciplines or in an interdisciplinary approach when incorporating ethnic studies into the curriculum. It is important that students learn to view ethnic events from the perspectives of several disciplines because any one discipline gives only a partial understanding of inter-group and introgroup problems.³

Additionally, by supplementing the curriculum, the PATHWAY Project's ethnic heritage studies program is assisting the educational staff members of the Baltimore City Public Schools by providing resources that provide students with continuous opportunities to develop a better sense of self, and develop their decision-making abilities and social participation skills as necessary bases for effective citizenship in an ethnically pluralistic city, state and nation.

Conclusion

As a supplementary ethnic heritage studies program in the Baltimore City Public School System, the PATHWAY Project has been an attempt by the School System to recognize and begin to fill a gap in the existing school curriculum in the area of ethnic studies. Hopefully, this Project will provide a basis for additional curriculum development in the area of multiethnic education.

An operational chart of the resource center and a materials chart are included on the following pages.

Operational Chart

The PATHWAY Resource Center

The Nucleus of the PATHWAY Project

-WILL RECEIVE...

Materials Developed Locally and Nationally	Contributions by Ethnic Groups, Organizations	Bibliographical Information	Audiovisual Materials
Volunteer Assistance from the Ethnic Heritage Advisory Council	Materials from: a) institutions of higher education b) other grantees c) museums d) ethnic groups	Contributions, Suggestions, from parents, teachers, students of the Baltimore City Public Schools	

PATHWAY Project Resource Center
1. CIRCULATION SYSTEM
2. MATERIALS ACQUISITION
3. MATERIALS DEPOSITORY
4. RESOURCE BANK
5. DISSEMINATION SYSTEM

-WILL PROVIDE...

PATHWAY Press Newsletter	Consultant, Assistant Services	Ethnic Heritage Resource Personnel	Ethnic Heritage References, Resource Materials	Ethnic Heritage Dissemination Circulation

PATHWAY Audio-Visual Resource
Materials

Listed in the chart below are examples of some of the PATHWAY resource materials that are related to specific ethnic groups and can be utilized in supplementing the curriculum in the area of multiethnic education.

Ethnic Group	Audio-Visual Material	Recommended Grade Level
American Indian	Power of My Spirit: (Story of the American Indian) Filmstrips & Cassettes	Junior and Senior High Levels
Afro-American	Profiles of Black Achievement (Story of Eubie Blake and Nobel Sissle) Filmstrips & records	Intermediate Junior and Senior High Levels
Polish American	My Ethnic Neighborhood: A Conversation With Barbara Mikulski Sound Color Film	Intermediate Junior and Senior High Levels

1. James A. Banks, Multiethnic Education: Practices and Promises, (Bloomington: The Phi Delta Kappa Educational Foundation, 1977). p. 7.
2. Ibid., p. 8.
3. Ibid., p. 50.

CULTURAL DIFFERENCES: IMPLICATIONS FOR TEACHING

Jane J. White

Introduction

Today there is much interest in encouraging teachers in public schools to teach about different ethnic groups. A multitude of workshop sessions and inservice courses about multicultural education are being offered by the local universities and county school systems to educate teachers that are already in the field. The Maryland State Department of Education and regional boards of accreditation have developed new standards for teacher training institutions to require preservice teachers to be taught about ethnic groups in our society and how to teach about them. The federal government is awarding grants to local school systems and universities to develop programs in multicultural education.

Why is there currently all this emphasis on training teachers to be able to teach about different cultures? Education is often seen as the source and the solution for many of the society's problems (Hertzberg, 1973). American society often seem to react to controversial, divisive issues by making them topics and competencies to be incorporated into the curriculum. For example, the Black Power movement in the United States began in the 1960s. Blacks began to fight to shape a new identity as Afro-Americans, and to make militant demands for human and civil rights. Other ethnic revitalization movements emerged such as those of the Mexican-Americans and American Indians. The schools were seen as one of the sources of the problem: it was charged that through their structure and through the omission of content in the curriculum, the schools, perhaps unconsciously, were maintaining the view of the United States as a white, middle-class homogeneous society. The schools, as an institution, were also seen as a part of the solution, as a place where change could begin to take place. Educational administrators and curriculum developers responded to the charges by developing special programs and courses (a) to try to meet the needs of ethnic groups and (b) to try to educate those in the mainstream culture about ethnic groups in the larger American experience.

However, if we look at this request for incorporation of ethnic studies from the prospective of the elementary school classroom teacher, we can see that many difficulties arise. First of all there is the time factor. The classroom teacher feels, and perhaps properly so, that she has enough to do to try to fit the teaching of all the literacy skills into the school day without trying to find time for another topic. If one thinks about the elementary school day, one quickly identifies which subjects are without exception given "prime time" priority. Reading, language arts, and math are taught in the morning when the students are alert and competent. Social studies and science are usually squeezed in at the end of the day before the buses arrive.

Then there is the inherent difference between the structure of subjects such as reading and math and the structure of the social studies and knowledge about ethnic groups. Reading and math can be broken down into a hierarchy of small, discrete sequenced skills to be mastered. For example, first one teaches a child to add, then to subtract and so forth. Teaching about people isn't as direct. There is no natural innate progression that Italians should be taught before Iranians. There is uncertainty about what processes children utilize and what they are capable of learning about other people at different ages. Often to teach ethnic studies, the teacher must do much preparation and research in a content area in which she may not feel very knowledgeable. There is often no standard textbook to follow, and even if there is, many of the younger children can't read well. Intellectually worthwhile materials and activities are difficult to design and implement.

There is also basic uneasiness on the part of the teachers because they are teaching human relations. Teachers are often concerned that they might be imposing their values on students. If they do encourage development of values, which are the ones to encourage? There is a great diversity of values held fiercely by different members of a school's community about different ethnic groups in the society. There are still many controversial issues and unresolved problems underlying these subjects which are such major issues in our society. A survey by McAuley (1969) found that an astounding 80% of 648 elementary school teachers did not discuss controversial issues in their classrooms. They cited as reasons their beliefs that if they did discuss controversial issues they would be reprimanded by the school administration and/or laymen of the community. Some also said they felt inadequate to present these topics because they didn't have the academic background or professional skills to handle controversial issues. With multicultural education, one concern of teachers is that the introduction of the topic into the classroom may lead to the reinforcement of stereotypes or prejudices rather than helping students overcome or reduce stereotypic conceptualizations.

However, the social studies curriculum in the elementary school has been modified in the last twenty years. It was originally based on the theme of the expanding environment. For example, the children from first grade to sixth studied their families, their neighborhood, their community, their state, their nation and their continent in ever-widening concentric circles. The interjection, in the late 1960s, of content from the newer social science disciplines such as economics, anthropology, and sociology resulted in national curriculum developers and textbook publishers including case studies of culturally different families and communities and societies into the old expanding environment format. This movement influenced the state and county curriculum guides so that now we have social studies units in the first grade about "Children and Families Throughout the World Are Alike and Different."

Thus, although teachers may be uneasy, may feel that they don't have sufficient knowledge about different cultures, and may feel that they don't have time in the school day, they are also conscientious. They will try to

implement the new social studies curriculum guides, and to respond to the dictates of the new guidelines for human relation programs. Teachers are generally well meaning and would like to help get rid of cultural stereotypes and prejudices.

However, given these cross-pressures, unfortunately an additive curriculum model has emerged. Already pressed for time and not aware of recent literature in the field, the classroom teacher has adopted the strategy of adding a little bit here and there in her lessons. She may put up a poster of Martin Luther King and talk about him for fifteen minutes during Black History Week. She may take a story from the basal reader about "our neighbors across the border" and expand the lesson by having her class break a *pinata*. For their human relations programs, a school often puts together an ethnic festival which involves a one day look at different types of food and dances.

This additive approach is often superficial and misleading. It is a "tourist" approach to the study of ethnic groups. We need a restructuring of the curriculum on ethnic studies rather than a band-aid approach. I would like to propose a different underlying orientation for multicultural education based on an anthropological perspective.

I suggest that we examine what a culture is and what an ethnic group is. We need to examine how the structure, dynamics, and boundaries of a culture are perceived, both by the outside observers - the anthropologists - and by the people within their own culture. After this structural analysis, I will discuss five implications of the concept of culture that may help to improve teaching about ethnic studies.

Definition of the Unit of Study

In ethnic studies, the concept of culture is the unit of study. Culture can basically be defined as the total way of life of a group of people. The group of people is the society. All the ways of perceiving, interacting, thinking, believing, and behaving that the people carry with them is the culture. E. B. Tylor in 1871 defined culture as "that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society." The first important underlying orientation that will be applied is that a culture is a complex, holistic system. It is a total way of life. It is an entire interacting system developed by a group of people who over time in a certain place have evolved specific ways of adapting to a physical and social environment, evolving a group identity, evolving a language, setting up systems of right and wrong, and surviving.

We need to consider the size of the group that is "carrying" or bearing the culture. Depending on the objectives and content of one's instruction, a legitimate case can probably be made for defining cultural boundaries around various smaller or larger groups of people. For example, even a family over time can be seen to have a culture of its own: a family has

roots, traditions, a kinship system and appropriate and inappropriate ways of interacting. Using a larger frame of reference, there are ethnic groups or subcultures that perceive themselves as sharing a distinct way of life within the confines of a larger society. For example, within the United States there are ethnic groups such as urban Blacks, Chinese-Americans, La Raza, American Indians, and Italian Americans that perceive themselves and are perceived as having their own culture. At an even more inclusive level of organization, there are geographic, political, racial, national, and religious groups of people that have distinctive ways of life such as the Arabs, the Greeks, the Yoruba, and the Australian Aborigines.

Narroll (1964) defines an ethnic group as a population that:

1. is largely biologically self-perpetuating.
2. shares fundamental cultural values, realized in overt unity in cultural forms. (People in an ethnic group realize and proclaim their values publicly with such signals and signs as dress, language, and house forms. People's presentation of themselves as members of a particular culture with a certain kind of identity implies a claim to be judged by those standards that are relevant to that identity.)
3. makes up a field of communication and interaction.
4. has a membership which identifies itself, and is identified by others as constituting a category distinguishable from other categories of the same order.

It is fascinating to see, even though there is a flow of personnel back and forth across cultural boundaries, how ethnic groups are maintained. There are processes at work that maintain and generate distinct groups down through the generations.

Implications for Teaching

From this anthropological analysis of the structure of an ethnic group as a systematic, complex on-going entity, there are five recommendations that can be made for teaching about ethnic studies so that it is not a superficial exercise.

- (1) We need to ground the teaching of an ethnic group in time and space.

It is very important when teaching about a group of people (or even just one person) that the teacher immediately establish where and when they live in terms that students can understand. In an ethnographic study that I am doing in one elementary school, I was impressed to find that almost every classroom from kindergarten through sixth grade contained a globe and wall maps. This differs from the national norm in which

just classrooms from grades four through six are standardly equipped with a globe. However, teachers need to ask themselves how often is the globe utilized: is it dusty from sitting up on top of the supply cabinet or is it referred to daily, much as the dictionary is a frequent constant reference?

One needs to put oneself in the perspective of the spatial frame of reference of an eight year old boy. If one thinks of his notions of what the world is like, one would often conclude that he naturally has a fairly egocentric perspective. From personal experience, he knows the house he lives in, knows his neighborhood, can often name the city he lives in and perhaps the state and country. He also can name specific places that are farther away such as King's Dominion, Disney World or where his grandmother lives. Children from kindergarten on need to have their spatial orientation confronted and expanded. Teachers should constantly compare where we live to where they live and what is it like? Teachers need to give constant exposure to what is near and what is far, what is in our country, what is across the ocean, and what is it like when people live in a dessert, a big city, on an island?

One needs to consider the framework of time: how long has an eight year old lived? How can he have the experience to differentiate between fifty years ago, one hundred, and five thousand years ago? When teachers are talking about people, they must put them in a context. They must work to discuss with their students about what it was like before the students were alive, when their grandparents were living, or before there was a United States. Young children need to be able to articulate in their own words that when the Pilgrims had a Thanksgiving feast with the Indians there weren't supermarkets or pizza parlours or telephones or cars. Teachers need to ground the culture in time and space so that when students try to understand it as a holistic system adapting an environment, they will have a conceptual base to build from.

One of the significant aspects of the definition of a culture or an ethnic group is that it has a history, a heritage, that it has patterns of behavior that have evolved over time. One of the ways of getting rid of superficial stereotypes is to locate where the people originated and where they live now in relation to other people.

Whether we like or not, different cultures are often taught about in the elementary school through the format of holidays and/or heroes. If one is going to teach about Martin Luther King, he should be grounded in time and space. An informal survey of a few third graders the other day revealed that they thought that he lived when George Washington did and that he was very similar to George Washington: he was the leader and father of his people. King needed to be grounded in a contemporary time. The concept that there are contemporary heroes needed to be explored. King should have been grounded in space: where he lived and worked and the social conditions that he fought against and tried to overcome needed to be articulated by the children in their own words before the lesson on him became any more than lip service.

Teachers often teach about the Indians in conjunction with Thanksgiving and the Pilgrims. Teachers often unwittingly help create or perpetuate stereotypes by not clearly grounding the Indians. There are many Indian cultures and they should not be jumbled together. If one is teaching about the Woodland Indians, one needs to identify where they lived, what the environment was like, and whether one is talking about them then or now. From analyzing compositions about the Indians that the Pilgrims met written by a second grade class, I found that most of the students thought that the Indians lived in tepees, rode horses, chased buffalo, were violent people who were warriors but who simultaneously wanted to help the white man. They planted corn and beans and gave them to the Europeans and they danced a lot. During the years of their elementary school experience students should be exposed to different Indian cultures beyond the Plains Indian culture of the 1800s misrepresented in old movies on T.V. For example, the Pueblo Indians lived in pueblos on the mesa. Other Indian cultures utilized the great salmon bearing rivers and the ocean of the Northwest coast, had great wealth, and carved totem poles. Older children need to learn that Indian cultures have histories. For example, there was a time before horses were introduced, before Europeans discovered America, there was a time of early contact, and there are Indians alive today. How a group is bounded and its relationship to other groups needs to be established. For example, there is a continuum of Indian groups today from Indians that are assimilated into urban centers to those that live more traditional ways of life on reservations. All Blacks are not alike. All Hispanic Americans are not alike. The particular group or person that is being discussed needs to be grounded in time and space.

- (2) Each culture or ethnic group should be presented as a holistic interacting system, not as a bundle of traits. Different cultures should be compared and contrasted on the basis of fundamental systems.

As I mentioned before, all too often, well intentioned but naive teachers will teach about "our neighbors across the border" by having their class break a *piñata*. They may not realize that this is the tip of the cultural iceberg, a superficial trait that is easily broken off and transferred into the classroom because it's fun; because it involves hands-on participation. However, this isolated experience does not really capture the essence or the more central values of what the Mexican culture is all about. It may leave children with the benevolent but misguided assumption that Mexicans are brown-skinned brothers to the south who are just like us except that they celebrate Christmas a little differently.

I am not suggesting that a teacher should never break a *piñata* or cook ethnic foods in the classroom. What I am suggesting is that the teacher move away from the simple trait approach and begin to consider how to transmit the ethos of a culture by developing an in-depth exploration of a cultural dimension. Once the teacher has an anthropologist's perspective of a different culture, it is possible to generate many possible activities for the classroom. Also, it is not necessary for the teacher

to teach an in-depth three week long social studies unit every time an ethnic group is mentioned in class. There are many ways to constantly expose students to different aspects of different cultures during the school day. These experiences can be fun or exciting and lighthearted or intense but they do not have to be long or belabored. To suggest a few, a teacher can use artifacts or interviews or visitors to the classroom or good children's literature or photographs to initiate a brief but worthwhile exploration of a cultural dimension.

For example, a Japanese tea ceremony conducted by a Japanese visitor to the classroom could be used to convey much more than just having children taste a strange food. It could be used to teach different dimensions of the Japanese culture such as (a) association: the Japanese patterns of respect, status, and deference; (b) bisexuality: the male and female roles in a tea ceremony; and (c) territoriality: the use of space, especially posture. Or, the book Nine Days to Christmas captures much more than breaking a *piñata*: it sensitively deals with feelings and experiences of a participant preparing for an important cultural event.

A different culture is not just another collection of different traits or of unusual and quaint customs. It is a fundamentally different system of organization based on different concepts or building blocks. It is proposed that different cultures should be compared and contrasted on more fundamental subsystems, or building blocks.

Edward T. Hall, an anthropologist, discusses in his book The Silent Language (1959) how people of different cultures have developed different systems of interacting and organizing their existence. What seems true, basic, and universal from within the perspective of one's own culture may turn out to be interpreted differently from within the confines of a different culture.

An anthropologist goes through this when she lives in the field with another people. For example, when Margaret Mead studied the Tchambuli people of New Guinea, she found that the women, who did the farming, were "solid, preoccupied, powerful, with shaven unadorned heads" and that the men were principally concerned with art, their hairdos, and their relationships with other women (1950, p. 257). Mead learned that our American definition of what men and women are like is not universal. Definition of male and female roles and behavior patterns is one of the basic building blocks of a society.

Two other basic building blocks, or "primary message systems" as Hall calls them, are time and space. Hall gives examples of how difficult it is for businessmen and diplomats to get things accomplished in another country because of difference in the organization of the constructs. For example, people learn different uses of temporality or time in different cultures. Hall cites an incident that occurred to an American agriculturalist assigned to duty as an attache of our Embassy in a Latin country:

After what seemed to the American attache a suitable period he let it be known that he would like to call on the minister who was his counterpart. For various reasons, the suggested time was not suitable; all sorts of cues came back to the effect that the time was not yet ripe to visit the minister. Our friend, however, persisted and forced an appointment which was reluctantly granted. Arriving a little before the hour (the American respect pattern), he waited. The hour came and passed; five minutes--ten minutes--fifteen minutes. At this point he suggested to the secretary that perhaps the minister did not know he was waiting in the other office. This gave him the feeling he had done something concrete and also helped to overcome the great anxiety that was stirring inside him. Twenty minutes--twenty-five minutes--thirty minutes--forty-five minutes (the insult period!).

He jumped up and told the secretary that he had been "cooling his heels" in an outer office for forty-five minutes and he was "damned sick and tired" of this type of treatment. This message was relayed to the minister, who said, in effect, "Let him cool his heels." The attache's stay in the country was not a happy one. The Latin minister felt, as usual, that Americans were being totally unreasonable (Hall, 1959, p. 1/-18).

What was the principal source of misunderstanding? In our country a five minute delay is insignificant but a forty-five minute delay is significant. In America, five minutes is a unit or "set." In the Latin country a forty-five minute delay is insignificant. When the agriculturalist stormed out it seemed as foolish as when someone would have a tirade and storm out of an American office after being kept waiting for sixty seconds.

We can start to understand and describe the basic units and character of the American use of time after we have been confronted with a different time system.

What can one infer about the American culture's use of time from this incidence? Americans tend to organize many things in a linear fashion. We could say that Americans think of time as a ribbon or road. It has discrete segments; "One thing at a time" (Hall, 1959, p. 19). Or time is a race. It is always clicking by. "You can't escape from time." If a

person can't schedule appointments and keep them promptly, or use his time wisely in our society, he is looked down upon as irresponsible.

Another basic building block is space or territoriality. How do individuals in other cultures perceive and order the space around themselves?

Arabs have developed different personal distances than Americans. Smell is important to an Arab. Arabs constantly breathe on people when they talk. Good smells are pleasing and desirable. It is nice to smell one's friend: a person is acting ashamed if he denies him his breath. The Arab wants to stand within a space where he can smell a person so that he can keep tabs on changes in emotion. He also wants to be able to converse face to face. It is felt to be rude to view the other person peripherally.

In contrast, how do Americans perceive and order their space? Americans carry an imaginary bubble of personal space around with them and they do not like to have it invaded.

These primary message systems are learned informally. Children within a culture learn them, literally often at their mother's knee. They are basic constructs of "what seems right." People become emotionally attached to their fundamental ways of doing things and they often become uneasy or frustrated when they are violated. For example, although it's not directly verbalized, we all learn different uses of personal space as children within our culture. In the science of proxemics (Hall, 1966, p. 110-122) has labeled four types of distance:

1. Intimate Distance (6 - 18 inches)
 - Very close. Very confidential.
 - Middle class Americans do not consider the use of intimate distance proper in public.
 - In speaking an audible whisper is used.
2. Personal Distance (2 1/2 - 4 feet)
 - Someone at arms length.
 - Soft voice. Personal subject matter.
3. Social Distance (7 - 12 feet)
 - Full voice. Information of non-personal matter.
 - To move away is more formal. Look at how offices are arranged.
4. Public Distance (12 - 25 feet)

Hall has put forth ten different basic building blocks or primary message systems. They are (1959, p. 45-62) :

1. interaction: to interact with the environment and others; e.g., communication, language, writing.
2. association: patterns of relating such as "the pecking order",

e.g., leadership, status, deference.

3. subsistence: What is eaten? How food is obtained?; e.g., individual food habits, economy, behavior at meals.
4. bisexuality: male and female roles and behavior patterns.
5. territoriality
6. temporality
7. learning: People learn to learn differently.
8. play: What are the times and places for play? Purposes of play?
9. defense: e.g., religion, medicine, law enforcement, warfare.
10. exploitation of the environment: material specialization; e.g., clothes, houses, money

These constructs can be used as a basis on which to compare cultures and ethnic groups.

- (3) Teachers should contrast the culture being studied with the students' own culture. Situations need to be set up so that the students are encouraged to develop reciprocity.

Initially children just need to be exposed to the idea that large complex units of ways of life different from their own coexist in the world with them.. Plaget and Weil (1951) articulate three stages of de-centering. They argue that a child developmentally moves from unconscious egocentrism towards sociocentricity. At age five or six a child assumes that his perceptions of the world are the only ones possible. As he develops, he becomes able to subordinate his concepts and emotions to larger social units. He finally is able to integrate logical and spatial relationships so that he can decenter and view his own and another culture from the perspective of each other.

In the ethnographic study that I conducted in which I had kindergarteners, third graders, and sixth graders interview a culturally different person, I found that the kindergarteners lived in the here and now. They worked to identify and name concrete items from the other culture. They related to the other culture in terms of egocentric personal relationships. For example, they liked Shiro Pindaye, an A.F.S. student from Sri Lanka, because she let them wear her necklaces and because she gave them coconut to eat. They made meaning out of the experience by relating what they saw or were told to their own personal lives. For example, if they saw a picture of an elephant, they would tell about the time they saw an elephant in a parade or rode on one.

Third graders were interested in concrete items of culture but they were more interested in functional aspects of how things worked and how they were used. They were the "technologists." For example, one girl asked a barrage of follow-up questions until she had figured out how leaves on a plant were turned into the iced tea that she drank.

Sixth graders performed at a much more abstract level and many of their questions showed that they had decentered. They were working with larger collective social units over time and space. For example, two questions asked were, "Have you had wars in your country?" and, "What is the symbolism behind your flag?"

The sixth graders exhibited reciprocity because they could put themselves in the other person's place and think of possible problems. For example, one girl asked Shiro if it had taken her long to learn another language. "Was it hard to do?" Another example from a different study is that when a third grader was shown Arabic script, rather than perceiving that this was a different system of communication, she interpreted the symbols as an inadequate attempt to form the a b c's that she knew. She said that it was like a baby's scratchings. A sixth grader however recognized the Arabic script as a different system of communication and said, "It might be hard for us to write like your language. Yet it's hard for you to write our language and yet this is easy to us."

Teachers need to set up situations in which reciprocity and flexibility of perspectives are encouraged. Students should be given situations where they are put "in the shoes" of someone from a different culture. One might ask students if they lived in x conditions, such as a desert, how would they obtain food and water to subsist? One might ask students to imagine that if they were Korean students who had just come to this country, what would they think of us and what would surprise them? With this perspective, children learn more about themselves and their own culture through learning about different cultures. Children learn about their own identities by learning what they are not. Children are often not aware of how members of their group behave and interact until they become aware that there are different people in their country and the world that have different ways of behaving and interacting.

- (4) It is recommended that when cultures are being compared, differences should be developed before the similarities are generated.

Initially, just learning that there are different ways of believing and behaving is very difficult for both adults and children. This may be one of the reasons that teachers are often reluctant to teach about different groups. We are all uneasy because the basic patterns that we have learned informally in our culture are very powerful. We have been taught what is appropriate and what is inappropriate in our culture. These are both cognitive and affectively learned. When we see or learn of someone doing something that is inappropriate in our culture, it is difficult to decenter and see it from the perspective of a different group's mores. We tend to evaluate from inside the framework of our particular culture. We

judge that a different way is wrong. Or we may claim that the other culture is deficient.

In my study, children typically reacted by laughing when they heard a different language or saw a different system of writing. Clothes and actions of others were labeled as weird. Children initially impose interpretations from their culture onto forms from another culture and they are often perjorative towards other ways. First graders initially said the children from Pakistan were wearing pants that looked like diapers. They thought that hooded clothing worn by people in Morocco looked like something Little Red Riding Hood wore.

Students may initially show revulsion. When they learn that Japanese eat raw fish and seaweed, they react with disgust because they perceive it as slimy. When the first graders were talking about lamps that were heated with mustard oil in the homes in Pakistan, they went "yuck".

Teachers should not attempt to suppress these reactions in students. Different ways are often startling and generate emotion which needs to be dealt with before the teacher can proceed to go on to reasoning about different ways of life. The differences are more obvious and are what the students are engaged by at first. Once they have dealt with some of these things, they later become fascinated by trying to solve the problems that are posed. "Well, if you didn't have any electricity and you wanted to light your home at night just using the things around you, how could you do it?" The "Little Red Riding" hoods are later seen as a great idea to keep the blowing sands of the desert off of your face.

Order is very significant. After the students have a base of data, higher-level generalizations about similarities will begin to emerge. "Well you know they have hoods to protect their heads. We wear hats and motorcycle helmets." If teachers try to discuss similarities first, especially because they are made uneasy by the differences, often only superficially similar traits will emerge. Hanukkah and Christmas are just the same: Jews have draedels; Christians have Christmas stockings.

- (5) Should ethnic studies be taught from the perspective of the United States as a society which has assimilated many other cultures, or as a pluralistic society?

This last issue is a very difficult problem. It is put in the form of a question to the teacher because she must resolve it personally. There is currently much debate going on among sociologists, anthropologists and historians about whether America is a melting pot or a pluralistic society. Examples can be shown in our nation's history where individuals and entire ethnic groups have been assimilated into the mainstream middle-class culture. A case can also be made that while individuals have crossed the cultural boundaries, ethnic groups with their complex ways of life have been maintained for generations within the American society. There are powerful assumptions and implications from each viewpoint. If America

is a melting pot, does it mean that people in the ethnic groups that didn't get assimilated just didn't work hard enough, or are stupid? or that they need compensatory education? Or are there other active forces out there so that rather than being deficient, different patterns of interaction and communication and behavior coexist. This is a very important and painful issue for many people. Can one be bicultural as well as bilingual? Can one maintain one's identity and belong to one's own ethnic group and also participate and belong to the mainstream middle class culture? What do individuals who recently immigrated to the United States and are in our local schools (Vietnamese, Soviet Jews, Koreans, Greeks) want to do? Do they want to become assimilated? Will they be allowed to be? Must they reject their families and peers' way of life to do so?

James Banks talks about the implications for education and the curriculum if one accepts the pluralistic society model. He suggests that everyone should become somewhat literate at being multicultural. There should not be just Black studies for Black Americans. He has developed a schematic diagram which shows the evolution of a curriculum from (a) just having an Anglo-American perspective on a social historical event such as the American Revolution to (b) becoming an additive model where the Afro-American and Italian and other perspectives are considered in addition to the Anglo-American perspective, to (c) a stage where the social historical event is central and it is considered from a number of equally relevant but validly different perspectives. This model satisfies my criterion of reciprocity and the comparative cultures approach, so I prefer it. One must be able to help others to analyze cultural and educational interactions from the viewpoint of several different perspectives.

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BIOGRAPHICAL NOTES

PEGGY BYOUNGHYE CHANG was born in Seoul, Korea, in 1932. Presently, she is director of the Asian Bilingual Curriculum Development Center, Seton Hall University. She holds degrees in history and literature from Grove City College (B.A.), the University of Pittsburgh (M.L.), and has completed doctoral course requirements at the University of Hawaii. She has had several university assignments in Asian studies, working primarily with Korean and Japanese language programs. An advocate of Asian and American friendship, she has also been a promoter of friendly relations between Chinese people and Koreans. The United States Office of Education has employed her as a consultant on several occasions. Her Learn Korean, Pattern Approach (Vols. I-IV) was published by the University of Maryland Press and her articles appear in various journals.

PAUL FENCHAK is co-author of The Ukrainians of Maryland and is president of the Ukrainian Education Association of Maryland, Inc. Born of immigrant parents in the coal and steel regions of western Pennsylvania in 1929, he witnessed the austerity of immigrant communities during the depression years. He earned degrees in English and social studies from Clarion State College and Pennsylvania State University (1957). Since 1957 he has completed over 100 graduate hours beyond the master's degree in history, philosophy, and theology. He holds the Certificate of Competence from the East European Institute of John Carroll University and participated in two Conferences on Ethnicity held at the White House. His experiences in grass roots America are manifold as a laborer, United States Government employee, and minor league baseball pitcher. He has taught social studies in Baltimore County Schools for fifteen years. Articles by him have appeared in Slovakia, Furdek, The Ukrainian Quarterly, and the International Migration Review. He is co-editor of American Ethnic and has worked on many cultural projects in Maryland.

ROBERT FOREST HARNEY is co-director of the Ethnic and Immigration Studies Program, University of Toronto. Born in Salem, Massachusetts, in 1939, of mixed parentage, Harney has worked most extensively with Italian cultural research while commanding an unusually strong knowledge of manifold cultural histories -- in keeping with the aims of and support given to cultural studies in Canada. He holds degrees in literature and history from Harvard and University of California at Berkeley (Ph.D.) and has taught at the University of California, University of Toronto, and Tufts University. He is co-editor of The Italian Immigrant Woman in North America and is a contributing editor to the New Catholic Encyclopedia. As an ethnic specialist, he has coordinated conferences and seminars throughout North America and has been a consultant for many projects. His publications number in the dozens and are recognized by searching analyses devoted to groups of all backgrounds and sizes. Academic theses supervised include diverse projects such as the following: "Greek Settlement Areas in Canada," "The Armenian Community and Hamilton's Factory Life," "Croatian Immigration to Ontario," "Chain Migration from Calabria to Toronto," etc.

JOHN HIGHAM has been John Martin Vincent Professor of History at Johns Hopkins University since 1971, coming to Baltimore from the University of Michigan where he had been chairman of the Program in American Culture. Much of Higham's writing on American history has dealt with the relations between national unity and group differences. His first book, Strangers in the Land -- Patterns of American Nativism (1955), remains a classic examination of the interplay between intellectual and government elites and broad social movements. The son of Middle Western parents, John Higham grew up in Jamaica, New York, during the period between the two world wars when Queens County was one of the early mass suburbs of the United States and Jamaica High School was an unforgettably cosmopolitan experience. The racial ferment that exploded in the late 1960s intensified Higham's interest in American ethnic history. Since then he added Send These to Me: Jews and Other Immigrants in Urban America (1975) and Ethnic Leadership in America (1978), a collection of original essays. Higham's writings are characterized by unimpassioned analyses of the complicated population fabric of America, and his professional activities and contributions and honors are most distinctive in American historical annals.

CORINNE AZEN KRAUSE served as project director of "Women, Ethnicity, and Mental Health," an oral history study of three generations of Jewish, Italian, and Slavic American women in the Pittsburgh area. She authored Grandmothers, Mothers, and Daughters, a publication of the American Jewish Committee, which reports the findings among the Jewish, Italian, and some Slavic women in the Pittsburgh study. Articles on ethnic women have appeared in Pennsylvania Heritage Magazine, Frontiers: A Journal of Women's Studies, and in the Journal of Urban History. Corinne Krause was graduated from the University of Michigan (B.A.), Carnegie-Mellon University (M.A.), and received the Ph.D. in history from the University of Pittsburgh. She teaches history at Carnegie-Mellon University, is a research associate at the University of Pittsburgh, and conducts oral history for the Columbia University Oral History Program.

MARY KEYSOR MEYER has been the assistant librarian and genealogist of the Maryland Historical Society since 1967. She is genealogical editor of the Maryland Magazine of Genealogy. Her articles have been published in numerous genealogical society bulletins. Among her publications are: Directory of Genealogical Societies in U.S.A. and Canada, 1976 and 1978 and Genealogical Research in Maryland: A Guide, 1972 and 1976. She was a graduate of the Institute of Genealogical Research, the American University in Washington, D.C.

DIMITRI I. MONOS is assistant professor of sociology at West Chester State College in Pennsylvania. He holds a B.A. in sociology and mathematics from the University of Maryland (1965) where he subsequently completed graduate work in deviant behavior in addition to being a teaching fellow in sociology. At the University of Maryland he was a founding member of ETHOS -- Organization of Eastern Orthodox Students. He holds both a master's degree and a doctoral degree from the University of Pennsylvania,

with specialization in sociology. Much of his research has centered in the cultural and ethnic aspects of sociology, and he taught courses in these areas at the University of Pennsylvania and Georgetown University. Carrying his precepts to fruition, Monos founded a volunteer organization in 1973 to help with the adjustment of immigrants. In his criminological studies Monos has measured factors contributing to the incidence of crime in particular ethnic communities. Recently he completed a study of the Highlandtown/Canton neighborhood for the Baltimore Neighborhood Heritage Project and the University of Baltimore.

HARRIET OSTROFF was promoted to the position of editor of the National Union Catalog of Manuscript Collections and head of the Manuscripts Section of the Descriptive Cataloging Division at the Library of Congress in 1975. After earning her M.S. in library science at Columbia University in 1952, Mrs. Ostroff was appointed to the Library staff in November, 1952, as a cataloger in the Descriptive Cataloging Division, serving first in the Foreign Languages Section and later in the English Language Section. In July, 1959, she transferred to the Manuscripts Section as senior manuscripts cataloger and in 1967 was promoted to index editor -- a position which included the duties of serving as assistant head of the Manuscripts Section. As a member of that section, she helped design most of the unit's routines and practices and has been instrumental in training personnel. In the position of section head, Mrs. Ostroff maintains liaison with societies and institutions encouraging participation in the National Union Catalog of Manuscript Collections program. The NUCMC collections are in repositories throughout the United States. Mrs. Ostroff has responsibility for this catalog and for the preparation of a cumulative index to it.

TÖNU PARMING was born in Estonia in 1941 and grew up in metropolitan New York City. He was graduated from Princeton University and received the doctor of philosophy degree from Yale University. Under a Fulbright grant, he studied at the University of Helsinki in Finland. A specialist in the comparative and historical study of ethnic and nationality issues, he currently is on the faculty of the University of Maryland. Parming has published extensively on the Soviet nationalities issue, but he has also been an active researcher and consultant in the study of American ethnic processes. His main current interests are in the area of public policy and ethnicity, and population processes and ethnicity. In 1974 he and his wife, Marju Rink Parming, completed A Bibliography of English-Language Sources on Estonia: Periodicals, Bibliographies, Pamphlets, and Books, a publication of the Estonian Learned Society in America.

PAUL R. RIVERA is Supervisor of Social Studies, Baltimore County Public Schools. He received his bachelor's and master's degrees from the Johns Hopkins University, and earned a Ph.D. at the University of Maryland. He has taught junior and senior high school social studies, undergraduate and graduate courses at the University of Maryland and Loyola College. He has extensive experience in curriculum development work in elementary

and secondary levels with special research interests in implementing innovations in educational settings. Dr. Rivera has published several books for students at the elementary and junior high school level.

MARY ELLEN SATERLIE is the Associate Superintendent of the Division of Instruction with the Baltimore County Public Schools. She was awarded her Ph.D. from the University of Maryland in 1971. Dr. Saterlie serves on the following community organizations: Chairman, Board of Trustees, Friends School of Baltimore, 1978-; Baltimore County Community Relations Commission, 1972-; Board of Directors, National Conference of Christians and Jews, 1978-; Executive Board, Maryland Council on Economic Education, 1977-; Board of Directors, Good Shepherd Center, 1977-. Dr. Saterlie is married to William M. Saterlie, a teacher at Parkville Senior High School. They have one daughter, Laura Marie, a student at Dumbarton Junior High School.

M. MARK STOLARIK was born in St. Martin, Slovakia, in 1943, at a time when his country was being pulverized by Nazi Germany, only later to be strangled by the Soviet Union. He attended grade schools in Austria and in Canada and completed his bachelor's degree at the University of Ottawa, 1967. After earning the M.A. degree at Ottawa, he specialized in immigration studies at the University of Minnesota for a doctorate, 1974. Proficient in English, French, and Slovak, he also reads Czech, Polish, Croatian, Slovenian, and German. He has researched extensively in the United States in ethnic communities in Minnesota, Ohio, Pennsylvania, New York, New Jersey, and the District of Columbia, and in Europe he has researched in six countries. Among his books are The Role of American Slovaks in the Creation of Czecho-Slovakia, 1914-1918, Slovak Americans and their Communities of Cleveland, and Slovak Migration from Europe to North America, 1870-1918. In 1978 he directed a movie for the National Museum of Man, "Vianoce: A Canadian Slovak Christmas." He is now director of the Balch Institute for Ethnic Studies in Philadelphia and is a contributor to many institutes, conferences and journals.

PATRICIA ANN BRISTOW WATSON holds the position of project manager of PATHWAY Project, an ethnic heritage studies program under the direction of the Baltimore City Public Schools and the Maryland State Department of Education. Prior to her assignment to PATHWAY in 1977, she was a teacher of social studies in junior and senior high schools of Baltimore City. She received her undergraduate degree from Morgan State University and in 1977 received the M.S. in Urban Education from Morgan State. In 1975 she participated in a Leadership Specialist Workshop at the University of Alabama. Currently, she is serving as the co-chairperson of the Holocaust Curriculum Writing Committee, Baltimore City Public Schools.

JANE WHITE has been specializing in the teaching of ethnic studies at the elementary school level. She holds both baccalaureate and master's degrees from the University of Wisconsin and is a doctoral candidate in social studies education at the University of Pennsylvania. A faculty member of the University of Maryland, Baltimore County, she has conducted sessions to upgrade the skills of teachers in being able to develop perceptive and

intellectually stimulating social studies materials and activities for the elementary school child with an ecological and anthropological orientation. One of her tenets is that inservice courses on the anthropology of non-Western cultures need to be increased for our pluralistic school populations. This increase would necessitate expanded acquisitions of materials for teaching about manifold ecological and anthropological backgrounds.

PART II - WORKSHOP

ETHNIC HERITAGES AND HORIZONS:
AN EXPANDING AWARENESS

A workshop for the presentation of models.

October 27, 1979

10 a.m. to 1 p.m.

ETHNIC AFFAIRS COMMITTEE OF BALTIMORE COUNTY
and
ESSEX COMMUNITY COLLEGE

THE FRENCH PRESENCE IN MARYLAND
A SLIDE/LECTURE

Gregory Wood

The French presence in Maryland can be described as a physical, spiritual, or intellectual participation in, or influence on, the region by settlers, refugees, prisoners, soldiers, clergymen, merchants, educators, writers, travelers, and seamen, through print, oral communication, style, art, war, commerce, immigration, accident, and countless other factors.

Visual Presentation Synopsis:

- A. Contemporary Picture of Maryland's *francité*
- B. Chronological View from Sixteenth to the Nineteenth Century
 - 1. Initial Exploration
 - 2. Colonization in the context of religion: Huguenots, Labadists, Bern Protestants, Palatines, Independent Catholics
 - 3. Political and military conflicts between the French and the English
 - 4. Tobacco trade with France
 - 5. Baltimore and Annapolis: early attraction to the French and their language
 - 6. The Acadian experience in Maryland from 1755 to the end of the eighteenth century
 - 7. Cooperation and dissension: Maryland and France in the Revolution
 - 8. San Domingan refugees: the apogee of French influence
 - 9. Views of Maryland by French travelers and *émigrés*
 - 10. Sketches of the French in the state after 1825
- C. Miscellaneous observations on people, places, events
- D. Suggestions for classroom implementation and use by ethnic groups
- E. Future research possibilities

ORAL HISTORY IN A BALTIMORE COUNTY SENIOR HIGH SCHOOL
SLIDE/TAPE

Barry Lanman

Man once relied on oral tradition as a medium for transmitting his culture from generation to generation. With the advent of writing, man recorded on paper the major events of his life. However, the upper classes were the only persons to record their thoughts for posterity. The existence of the "common man" often faded into oblivion.

Today we have become a people of oral tradition once again. We rely on technical advances such as the telephone and tape recorder. This has curtailed our letter writing greatly. Diaries are a thing of the past. With the loss of these traditional sources of historical research, the use of oral history becomes mandatory.

Oral history can document all levels of society. Ethnic oral history is accomplished by documenting the average person who may not have a great command of the English language. Oral history is also a chance for historians to capture what we might want to know about immigration history as compared to what a person might select to tell us in writing.

We can capture the emotion, voice, the style and general flavor of an individual which can give us great insights into a person's multi-faceted background — a culture's existence.

As ethnic educators we should not only teach the cognitive domain (facts, figures, etc.), but also have an obligation to teach the affective domain (the attitudes, emotions, feelings, etc.). Many sources which we teach from are impersonal or involve statistics of such magnitude that generally we fail to attract the student's interest and even comprehension. Most ethnic history is taught as a macro study. By involving students in ethnic resource through oral history, a macro study can be accomplished. This can lead to a reality — a personal involvement in past history. Thus, education can provide a more accurate and interesting approach to learning more about all ethnics and their heritages.

The slide/tape presentation was made available through the Baltimore County Board of Education. For interlibrary loan information, contact Mr. Barry Lanman, Milford Mill Senior High School, 3800 Washington Avenue, Baltimore, MD 21207.

A GLIMPSE OF AN INDIAN MARRIAGE

Slide-Sound Guide

CREDITS

Writer.....Dr. Kanai Mukherjee
Narrator....Mr. John Hutchinson
Audio-Visual...

Essex Community College
Community Services...

Mr. Tom Juliano

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Synopsis

Husband and wife are fellow pilgrims in life's journey to a Hindu, and marriage is thought far too serious a matter to be left to the chance of romance. The commitments of a married couple towards society and children supercede the personal interests of pleasure alone. Thus, a Hindu can feel comfortable with an arranged marriage and can accept that love grows through association after becoming married.

The marriage ceremony is divided into four components, each with a number of rituals: the premarriage rituals, the marriage day rituals, the wedding ceremony itself, and the acceptance of the bride by the groom's family. The hosts - John Hutchinson (sociologist) and Kanai Mukherjee (Hindu Priest) - explain the philosophy behind the rituals and present to you the pageantry of the wedding ceremony as a process through which religion, philosophy, and the lives of mortal men become one.

The wedding was held at the Johns Hopkins University Campus (Homewood) on July 29, 1978.

A GLIMPSE OF AN INDIAN MARRIAGE (Narrative)

Dr. Kanai Mukherjee and
Mr. John Hutchinson

It is very difficult to understand the true meaning of a traditional marriage in India without having experienced it. Getting married is much more than just being legally bound to one another; it is the ritual beginning of one of the most important periods in a Hindu's life. The ceremony, its philosophy, poetry and the intermeshed religion of Hinduism, all come together.

In this presentation we will try to concentrate on the meaning of Hindu marriage envisioned by the Aryans five thousand years ago. The basic rituals of the marriage ceremony still continue in India much as they occurred in the early days. Finally we will try to enquire how a Hindu family tries to remain together in spite of the inevitable difficulties of life.

We have chosen a typical north Indian wedding. Our primary focus is the narration of the sequence of commonly followed rituals. Hence, occasionally, we have deviated from one individual couple in order to emphasize the ritual and its significance.

Wedding in Sanskrit is called "*Bibaha*", which means union. It is also called "*Panigrahan*" or accepting the hands of the bride.

Marriage is an act of the highest sanctity among Hindus. Hindu scriptures repeatedly depict the Gods in states of marital harmony and devotion. To be devoted to one's husband or wife is a responsibility far beyond the desires of mortal man.

Marriages in India, yesterday as well as today, were arranged by the parents of the bride and the bridegroom. The only change seen currently is the increased role that educated children take in helping to make the final decision.

The dating or courtship approach that has developed in the West is an outgrowth of the way in which a Westerner views marriage. A successful marriage, according to them, should bring personal satisfaction and happiness to those who marry. The problem, however, lies in the fact that our "personal satisfaction" at a particular point tends to change, which may make the marriage increasingly unhappy.

A Hindu tries to believe that the world is constantly changing and that there is no end to material satisfaction. Hence, the only anchor he may find is in the determination of two people to perform the duty of serving the family and dedicating the results to God. His faith in rebirth minimizes the sufferings of his present life which appears to be momentary in the timeless journey of the soul.

The rituals of the wedding can be divided into four parts: pre-marriage rituals, marriage day rituals, rituals of the wedding and finally, the acceptance of the bride by the groom's family. Premarriage rituals are negotiation, the final word of marriage between the bride's and groom's families, and the premarriage family dinner of the bride and groom at their own residence.

In the traditional way, marriage is arranged first by a matchmaker. He may or may not be related to either bride or bridegroom's party but is usually older and respected by both the parties. He is called *Ghatak*. He supplies information about marriageable girls and boys to those having the same caste and social status. The advertising for prospective girls and boys for marriage is not unusual. After the partners have been chosen with the help of a matchmaker, the first step in the marriage begins with the direct negotiation between the prospective bride's and groom's families. Several kinds of precautions may be taken to minimize uncertainties involved in an arranged marriage. Astrology is one such means. The day as well as the time of marriage is determined by looking into an *almanac*.

The wedding is the largest single expense that most Hindu families have to bear. The expenses are of four kinds: the dowry, the gifts, the marriage ceremony and the marriage party. Though it is a heavy economic burden, the family willingly contributes all that it can for the marriage ceremony so that its status in the community can be recognized.

When all negotiations are complete, a short ceremony called *Ashirbad* or blessing is held separately at the bride's and groom's house. It finalizes the impending marriage and the commitment of all parties involved. Gifts are exchanged between the prospective bride and bridegroom in order to signify the great occasion. In some families, parties are held in celebration of *Ashirbad* or *Tilak*.

Following *Ashirbad*, invitation cards are printed and sent to friends and relatives that solemnize the occasion. From the sending of invitations to the completion of the marriage rituals, a wedding not only confirms a particular couple's union and the alliance of families; it also affirms the importance of the marital union in the Universe of man and God.

Several ceremonies are conducted on the day of marriage with some of them beginning before sunrise. The following scenes include some of the more typical features of these rituals:

The curd-eating ceremony at dawn, the offering of one's ancestors and the oil-turmeric ceremony.

The sound of the conch is used to herald an auspicious occasion, and it has come to be closely associated with happy religious ceremonies. Almost all important rituals will include the blowing of the conch which is accompanied by the sound of *Ulloo*. The *ullo* is made by a rapid movement of the tongue as air is expelled through the mouth.

The painting of artistic designs on the floor with wet rice powder is an important part of the marriage rituals that also adds to the festive mood.

Decorations on the walls further enhance the artistic appeal of the setting. The marriage ceremony is a theatre for enjoying many things, including music, art, and the craftsmanship of costumes and poetry.

Playing of the *Sahanai* or a special flute, is symbolic of the marriage occasion.

Let us now witness the rituals of a typical Hindu marriage as it begins at dawn. The first ritual is called "*Dadhi-mangal*", or good wishes with the sour cream. The bride and the groom at their own residences eat sour cream with rice flakes and sweets to commemorate the marriage day. This is also their only food until their marriage ceremony is concluded that night.

The second ritual is the "*Shradha*", or the paying of respect to the souls of one's ancestors. The ritual is held at the residence of the bride, usually after sunrise. The father, with the help of the priest, performs the ritual which signifies his remembrance of the family ancestors and seeking of their blessings in solemnizing the occasion. Offerings are prepared with water, rice, and flowers.

Some of the hymns (*Slokas*) have great universal appeal. Let us list a few: Hymn (a)

As the bride's father sprinkles water on his body, he says, "Oh, water! Who are like loving mothers, let us resort to you fully for that removal of evil, whereby you gratify us."

Hymn (b)

"Stay with us, oh my ancestors!"

In the late morning, the next ritual at the bride's residence begins with "*Gaye-Halud*" or putting of the oil-turmeric paste on the bride's body. The turmeric paste arrives from the groom's residence with much pomp and ceremony. This is the same oil-turmeric paste, a portion of which was put on the groom's body by his close female relations.

Gaye-Halud is an all-female ceremony and requires no priest. People have been waiting at the bride's house to receive the oil-turmeric paste which will arrive from the groom's house in a ceremonial procession. As soon as it has arrived, they call the bride to her bath, usually arranged in the backyard or in an open space, for the completion of the rituals.

She stands on a piece of stone surrounded by four plaintain saplings. The saplings are encircled with a continuous red thread. The ritual starts when the bride is asked to step down from the stone and break four earthen bowls kept in front of her. Then she is asked to cut the red thread and set herself free from the enclosure. These acts symbolize three things: Firstly, her determination of virginity as standing on the rock; secondly, breaking of her vows of virginity as are the earthen bowls; and thirdly, setting herself free for a new life that she is about to enter.

The freed daughter is received by the mother who blesses her. *Barān* is a special ritual done by the mother, followed by other women in the group, that symbolizes blessing. *Barān* is done with a thatched platter that carries a lamp, mirror, cereal and other objects representing prosperity. The platter is touched to the forehead, heart, and other parts of the body.

The *Barān* is followed by *Gaye-Halud* or covering the bride with the turmeric-oil paste which was sent from the groom's house. It symbolizes the closeness of the groom's body with that of the bride while the turmeric-oil stands as the medium between them. The spirit of the occasion is so infectious that others in attendance become smeared with the turmeric-oil coating.

The bride then receives a ceremonial bath which may similarly become a festive soaking for everyone nearby.

In the meantime, preparation for the great feast of the approaching evening continues. Weddings in the north of India are performed almost always at night, while in the south they are usually during the day.

Musicians may personally provide entertainment, but when this is not possible, popular recordings befitting the occasion are played. In the spirit of the moment, differences between families and friends seem forgotten. A buoyant feeling continually sparkles through the solemnities, and it is not unusual to hear ribald jokes from the guests, all in good fun.

The marriage ritual becomes a setting where anyone with a talent can become a public performer. The recitation of humorous poems is but one typical presentation.

Preparation of the bride is a specialized art in itself, with many women offering their skills so that their talents may be displayed. The bride wears a head-dress called a *tôpar* which is made of pith. It shows the skill of a craftsman class dedicated to a unique art.

The groom arrives in a decorated car or on a horse. Those who cannot afford the car or horse, find a rickshaw for the job. Almost always a wedding procession accompanies the groom. The bride's father or a person of equal social status will personally receive the groom.

The groom wears a head-dress not unlike that of the bride, though it is not unusual for him to wear a cloth turban. As soon as the groom arrives, a girl sprinkles water before him and so guides him to the wedding place. This is the Indian equivalent of "red-carpet" treatment.

At the entrance to the wedding hall, the bride's mother symbolically welcomes the groom.

At the appropriate time or *Muhurt*, the groom is conducted to the decorated dais where the priest is to receive him and the bride's father.

The marriage ceremony begins with the invocation to *Lord Vishnu*, the preserver, a benign god who graces the marriage occasion. The image of *Vishnu* is kept on a raised platform faced by a pot of water. The pot is covered with leaves, fruit, and flowers and is then covered with cloth. This display symbolizes the essentials of life. The groom is seated beside the bride's father and opposite the place designated for the bride. The priest begins to chant Sanskrit mantras which serves to welcome and honor the groom.

The bride now enters seated on a wooden plank called *Pinari*. Her eyes are covered by leaves and her head is veiled. She is carried by selected male relatives. The bride is then carried on the wooden plank around the groom seven times. At the end they face each other and two men hold a white cloth over both of their heads. Finally, she removes the leaves from her eyes and looks on her betrothed for the first time. Though the "first look" or *subhadrishti* has lost much of its meaning in recent years, the ritual continues.

The next ritual is called *Kanyadan* or the offering of the daughter. The bride's father, through a series of mantras, offers his daughter to the groom. The hands of the couple are tied with red thread over the pot of water, and are draped with flowers. At this point, the ancestry of the daughter is declared. *Kanyadan* is considered to be an auspicious occasion. The girl is given away to another unrelated family which in return unites the two families together with the common interest of seeing their son or daughter happy.

In the first step mantras are chanted. The fire is lit, and offerings are made by the couple. Since fire has the power of destruction as well as being of benefit to man, it is believed that a solemn promise of faithfulness before *Agni*, god of fire, would successfully deter his wrath.

The ritual involves the groom accepting the bride in front of *Agni* with the promise to be faithful to one another whether in happiness or distress, in wealth or poverty, and in health or sickness. Finally, offerings are made with puffed rice seven times upon the completion of each circle around the fire. This is called *Laj-havan*. At this point, a corner of the husband's and wife's clothes is tied together. The ceremony is called *Ganthevara*.

Laj-havan is followed by *Saptapadi* or the taking of seven steps

together. The bride takes the lead, and she breaks an earthen bowl with each step. Breaking the earthen bowl symbolizes removal of the hurdles of life. The bridegroom matches his steps to his bride's, a process which symbolizes their togetherness in surmounting life's trials and their new relationship in society. Throughout *sāptapadi* they hold each other tightly while the corners of their clothes are tied together.

Following *saptapadi* is the *Panigrahan* or the holding of the bride's hands. While holding her hands the husband requests his newly wed wife to care for his family, from his mother and father to dependents, even to the animals which are his responsibilities. He chants the following words: "My soul unites with that of yours-----My heart unites with thine-----My words merge with that of yours and your thoughts become mine."

The *panigrahan* is followed by *Dhruvadarshan* or the looking to the northern star. The groom leads the bride outside and shows her the northern star, *Dhurba*, which remains in the same position regardless of the changing seasons. They cling to each other and solemnly promise to be as faithful and unchanging as the star. She then turns and calls her husband by his name, identifying herself as his wife. This is the only time the wife calls her husband by his formal name. Hereafter, she calls him by his nickname as an expression of her respect and love.

The husband then takes his wife near to the fire and puts the wedding mark on her forehead with a ring. The wedding mark is made with a red powder called *Sindur*, which signifies her position in society.

Finally, the newly wed couple greet the guests and wish them well. This is a momentous occasion, for the bride and groom are now considered to be symbolic of the wife of Lord *Vishnu* and *Vishnu* himself, the god of preservation. The bride and groom have fulfilled the pageant and are transformed into a regal pair as "the aura which shines around them also touches the members of their families." This completes the marriage ceremony.

In some parts of India the bridegroom now returns to his residence, while among Bengalees, celebration continues for the rest of the night at the bride's residence. This is called *Bāsar*. Several social customs like playfully feeding the husband and the wife or playing of games are associated with the wedding night celebration.

The last part of the marriage ritual is the acceptance of the bride by the groom's family. These rituals are held at the groom's residence. It consists of serving of dinner and the union of bride and bridegroom.

On the second or third day following the wedding, a party is given at the groom's house when the bride serves the elders and eats with the family. Thus, she becomes one of them. This is called *Bobhat*. That night, the bride and groom sleep for the first time on a special bed decorated with flowers.

Hinduism strives not to be a highly disciplined religion with strict dogma and laws. It encourages freedom of thought so that people can use their own ideas to fulfill their personal *dharma* or religion. Among the vast majority of India's people, a wedding is at once a culmination and beginning, a stage and theatre, and an affirmation and a consolidation. It is the climax of the negotiations, adjustments, and the formal beginning of a new relationship.

Let us hear the two concluding hymns from the priest, both dedicated to the sun:

"Oh, the rising sun, as you remove all the darkness by your brightness, likewise purify my soul."

"Let us meditate on the glory of that effulgent reality from whom the whole universe is projected, may He enlighten our minds."

This devotion has brought to many Hindu families a peaceful outlook, though perhaps with half a loaf of bread.

Dedicated to the immigrants from India in remembrance of their heritage.

Thank you. (*Namasteya.*)

THE HISTORY OF THE BALTIMORE FINNS

Slide-Sound Guide

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Synopsis

When the Finnish immigrants came to the United States, they were equipped with a positive knowledge of their identification as a people. They had struggled for hundreds of years for recognition of the Finnish language and for their rights as tillers of the soil and as workers in industry. They had a background of literature and theatre, a belief in the rights of the worker to organize and love of athletics.

The Finnish Hall, in Baltimore which lasted from 1920 - 1969 was the center of all these activities. What the Finnish people brought with them was incorporated into the American Scene. The theatre at the Hall was active and included the children as well as the adults. Group poetry, plays and recitals were popular as well as orchestras, bands, choirs and soloists. Track and field, calisthenics, basketball and other sports activities were also popular. And finally, the Finns actively participated in union organizing, particularly the CIO in the 1930's and the Steel Workers Unions. The Finnish Hall was a leader in the community and a positive force for the advancement of culture, of athletics, and of social change.

THE FINNS OF BALTIMORE

Sirkka Tuomi Lee

Contrary to popular belief, the Finns are not Scandinavians but a Baltic people who migrated to Finland from the Ural Mountains in Russia more than a thousand years ago and whose language is rooted in the Finno-Ugric branch, a branch shared by the Hungarians and Estonians.

In 1100 A.D., the Swedes conquered Finland, forcibly converting them to Christianity and imposing the Swedish language as the official tongue. In 1811, the Russians acquired Finland from the Swedes and controlled the government; but the culture and language continued to be dominated by the Swedes.

The Finnish nationalist movement began 150 years ago when Professor Elias Lonnrot recorded and published an epic poem called the "*Kalevala*" recited by the women as well as the men of the countryside. As a result, the Finnish language was now officially recognized by governmental and educational institutions which, in turn, reinforced the pride of the people in their own heritage as reflected in the paintings of Gallen-Kallela and the music of Sibelius. At this time, the Lutheran Church made it mandatory that everyone should be literate in order that they would be able to read the Bible. This encouraged a resurgence of literature, both oral and written, and also furthered the nationalist movement.

At the turn of the century, considerable unrest developed in Finland due to poverty and oppression of the Finnish people. These conditions as well as the nationalist movement helped awaken the social democrat or socialist movement. The struggle for social reform led to a successful general strike in 1905 against the czar which resulted in the Finns' achieving universal suffrage. This meant that the women could also vote, sharing that right with the women of only two other countries in the world, Australia and New Zealand. It is during this period that most of the Finns who eventually came to Baltimore were born.

Finnish immigration to the United States began about 1880, reaching its peak during the decade, 1905-1915. They left to find work which was unavailable to them in Finland. This map shows where most of the Finns settled upon their arrival in the United States. They found the new world a harsh land for foreigners. Work was hard and hours long and prejudice against the foreign-born rampant. They banded together, sharing their heritage, their language and their political beliefs. They formed organizations--some church, some prohibitionist and, as in this picture, some radical or pro-union. The latter found a kinship to their ideas of social reform in the American soil based on their experiences in Finland in achieving their rights as a people. Since the Baltimore Finns mainly belonged to the pro-union elements, this story is devoted to their background and experience.

The Finnish men found employment in lumber camps in the northwest; in the iron ore mines of Minnesota as well as the copper mines of Michigan; in the quarries of New England and in the steel mills of Ohio, Pennsylvania, West Virginia and Maryland. The women supplemented the family income by working as cooks, laundresses and maids in private homes while raising their own families. At times they were the sole support of the family when their husbands were unemployed which happened frequently as a result of strikes and blacklistings.

It is believed that the first Finns came to Baltimore at the turn of the century. The Finnish community grew thereafter from three main migrations: from Monessen, Pennsylvania; Weirton and Clarksburg, West Virginia; and Warren Ohio. In the first instance, two Finnish men were tarred and feathered near Monessen when they had refused to buy war bonds during the first World War because they did not believe that working men of one country should take up arms against the working men of another country. Many of these men and their families found a haven in Baltimore as well as employment at the Bethlehem Steel Company which had opened up a tin mill in Sparrows Point in 1919. The second migration occurred in the early twenties when the Finns had to leave Weirton and Clarksburg because of unemployment. They, as well as the "Monessen" Finns worked in the steel mills in those towns. The last and largest migration occurred during the early thirties when the Finns in Warren tried to organize their fellow steelworkers and participated in a strike which failed and which resulted in their being blacklisted. They, like the men in this picture, came to Baltimore and found work at "the Point."

The first Finns who migrated to Baltimore formed a club in 1915 and were able to purchase a hall on Ponca Street in Highlandtown by 1920, now calling themselves the Finnish Workers Educational Association. Most of the Finns who lived in the "bungalows" near the mill then moved to Highlandtown to be near the hall, but some still remained in the areas of Edgemere, Lodge Forest, Todd's Farm and Graceland Park.

The hall on Ponca Street was similar to hundreds of halls throughout the country which served as centers for the social, cultural, and political life of the Finns. Their traditional love of theatre was reflected in dozens of plays given annually with such ambitious productions as "Spartacus" and five-act operettas. The plays of Aleksis Kivi, the first Finnish playwright who wrote in Finnish and who wrote about the common people, were particularly popular. Programs with choruses, orchestras and bands as well as group poetry and speeches about the working class elevating itself through social action, were held at least twice a month. After working at the mill, the men came home, ate, and rushed to the hall for rehearsals which were sometimes held at midnight because of their shift work. The women often worked ten hours a day and would hurry home, cook for their own families and hasten to the hall for rehearsals.

Frequently, the performers visited local vaudeville houses such as the Hippodrome downtown and the State on Monument Street to get ideas

for costumes and settings. They were self-taught and their performances may have been amateurish, but their enthusiasm and talent satisfied the audiences. Often the Finns from Baltimore would go "on the road" with a show to Philadelphia or New York and were, in turn, visited by Finnish theatre groups from those cities. A unique form of entertainment was that of the balladeer who would make up a long song with dozens of short verses providing the audience with the current goings-on in the community. Although the balladeers were usually men, several women in Baltimore, like the woman in this picture, were known for their humorous monologues about events in the Finnish community and on the national scene. These women were following a tradition carried over from Finland where women as well as men participated in commenting on current events.

The children of the Finns were encouraged to participate in athletic and cultural activities at the hall. They also attended a Sunday school where they were taught to read and write in Finnish. The Sunday school utilized books written in Finnish that focused on the plight of poor people, of child labor, of slavery and which stressed social and economic issues and change.

The Finns also inherited a love and respect for nature and believed that since human beings were part of nature, they should respect and develop their bodies. Consequently, during the summer months, there were lively track and field meets. In addition, calisthenics were very popular, and often the Finns in different communities learned the same movements and got together in a mass calisthenics performance at a festival. Events during winter months included gymnastics as well as indoor calisthenics. They were self-taught, and considering that the majority were manual laborers who were also engaged in other activities, it is to their credit that they performed as well as they did. Both young men and women also participated in basketball, winning trophies at various tournaments.

The hall also fostered the union movement, and the Finns opened the hall's doors to everyone interested in organizing labor which included different nationalities and races. During the twenties, they raised funds and supported the defense of Sacco and Vanzetti who they felt were framed because they were foreign-born and radicals. They supported the Scottsboro Boys in the thirties since they felt they were framed because of their color. When the hunger marchers drove to Washington during the Depression to petition the government for food, they found refuge at the hall with hot meals and a place to sleep. But the largest role the Finns of Baltimore played was in actively working for the establishment of the CIO in 1935. The organizational efforts of the Finns helped make possible this first meeting of the Maryland State Convention of the CIO in 1937. During those years of organizing, the hall was a central focus of activity for the burgeoning steelworkers' union which found generous support from the Finnish community.

1948 ushered in the McCarthy period, and repression of civil liberties. The Finns in Baltimore suffered along with thousands of foreign-born

nationally who were threatened with deportations and denaturalizations because they were considered radical. Nonetheless, the Finns continued to involve themselves in progressive movements. They contributed to the Montgomery bus boycott, supported the civil rights movement, and fought back against the persecution of the foreign-born. It is to their great credit that in spite of persecution for their political activities, the Finns managed to maintain their commitments to their cultural and athletic endeavors at the hall.

However, by the late sixties, the first generation Finns were getting older and reaching retirement age in increasing numbers and thus were not able to keep the hall going. Although some of their children attempted to maintain the hall, not enough of them were interested, and so, with great reluctance, the Finns closed the doors of the hall forever in October of 1969. Despite the closing of the hall, the Finnish community is still active and is currently engaged in fund raisers such as this cake sale to support the oral history project of the Finnish people in Baltimore. They still have a small chorus which performs at ethnic festivals and which displays a Finnish-American cultural exhibit several times a year.

The contribution by the Finns to Baltimore's growth is significant in several ways. They contributed to its development by their hard work and labor; by furthering and enriching the cultural scene; by encouraging and advancing community athletic endeavors; and, finally, by participating in the organizing of unions and civil rights for all people. The Finnish hall was a leader in the community and can be looked on as a positive force for those who believe that ordinary people do, indeed, have a culture which both reflects and enriches their lives, their experiences and their hopes; and that when people unite, they can inspire each other to build a better life for themselves and their children.

The Finns of Baltimore, written and narrated by Sirkka Tuomi Lee has been a presentation of Essex Community College, Baltimore County, Maryland, 21237.

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ETHNICITY: NEED FOR RESEARCH AND RESOURCES

Vitaut Kipel

The general topic of today's conference is: an expanding awareness of ethnicity. Support for the concept of expanding awareness is evidenced by the following characteristics: 1. ethnic groups and consequently ethnic cultures are becoming more noticeable to society and, therefore, society is becoming more aware of ethnicity: 2. ethnic groups themselves are becoming more aware of each other, learning about each other, and, thus, expanding their knowledge of ethnicity also. While it is true that the degree of awareness is not yet at a desirable level, it is certainly much higher than it was 20-30 years ago.

Thus, because ethnic awareness is an expanding concept in my opinion, I will share some thoughts on the needs of research in ethnic studies, the trends of research, and the available resources.

Need for research: To the rather standard question: "Why do we have to study ethnic groups and ethnicity?" - researchers will give two answers.

The first group would answer the question positively. They would give a multitude of arguments in favor of the studies. The major of these supporting views would be as follows: to know more about our society; to solve some social problems; to study our heritage, etc.

The second group, which would oppose the need for the study of ethnicity, would use the danger of polarization within society as the main argument against it.

I personally share the point of view of the first group for the following reasons: ethnicity, ethnic awareness, ethnic feeling, etc., are not new phenomena in American Society; they were always present and people knew about them. Ethnic awareness and ethnic characteristics begin in early childhood in the family. It is precisely the family which generate them. After the family, the child encounters an ethnic denominator on the block (Italian, Irish, etc.), then in the church (Polish Church, Russian Church, etc.), then in the ethnic festivals, and so on.

This ethnic awareness has always existed, and no one was afraid of polarization. On the contrary, peoples over the years were becoming more tolerant and tactful of other cultures, other ethnic characteristics. Thus, I repeat, it is not a new phenomenon.

What's new, however, is that ethnicity is becoming more visible, because it knocks at the door of the educational systems. It slowly enters the halls which were reserved for only a few cultures. It may be

viewed by some as dangerous, but in my opinion, society will benefit from this. In the long run, future generations who will learn in the school that there were very many nationalities even as far back as Colonial times, will be better educated and will have a broader view on our past.

But even if we concentrate only on more recent history, we certainly will find in our textbooks and books many inaccuracies, omissions and distortions about many American ethnic groups. In my opinion, just to correct the mistakes of the past is one of the strongest points in favor of ethnic studies.

Thus, the expanding awareness of ethnicity means also some new trends in ethnic research. Today's ethnic research, in order to increase knowledge of ethnicity, should investigate the problems of individual groups and above all, the identity of various ethnic groups.

Group identification is the primary task in present research. Obviously there is no need even to talk about the identification of the larger ethnic groups: Italian, Irish, German, Jewish and many others. The larger numbers and stronger degree of ethnic identity over the years have well identified these groups. However, we observe a totally different situation with other ethnic groups. For Spanish as well as for Slavic groups the problem of specific ethnic identification is a fairly important one. It is not sufficient to say "Spanish-speaking" or "Slavic group" -- one should identify the group by specific names. Among the Slavic group of peoples, Byelorussians are confused with Russians, for many historical reasons. Furthermore, the Byelorussians are not only confused with Russians, but the Russians were credited with the entire Byelorussian immigration prior to World War I because the United States Census and Immigration authorities did not employ the proper terminology. That is, they did not want to call Byelorussians by their proper name, but just labeled them Russians. Similar situations existed with Ukrainian, Slovak, and other groups who came here from former empires. Thus, terminological and conceptual aspects should play an important role in modern research of American ethnic groups.

The next area of research which should get more attention is the analysis of the causes of immigration of various ethnic groups, their sociological differences, their linguistic characteristics, etc.

The prevailing view that all immigrants during mass immigration periods were coming to America to make their lives here is basically true. There are, however, some exceptions. Let me focus attention on three groups, which originally (1880s-1914) came from the Russian Empire: Jews, Poles and Byelorussians. Certainly all three groups left the Russian State because of poor economic conditions and religious and political persecutions. However, the majority of Jews who emigrated, never planned to return to Russia; they planned to stay here permanently. The Poles left their occupied country with the desire to earn some money, to make a living, and to help Poland to obtain its independence.

But, the Byelorussians, who left colonial Byelorussia (then called officially The North Western Territory), although at the lowest state of social, political, and economic rights within the Russian Empire, nevertheless, looked at America as the place where they could earn money and then return to their homeland and buy land.

Thus, we can see right there, important differences between the groups which are worthwhile mentioning.

For example, let us compare such groups as the Slovaks, Ukrainians and Byelorussians. During the time of mass immigration, the intellectual, social, and economic level of these immigrants was pretty much the same. National awareness was probably higher among the Ukrainians. What was the path of development for these groups in this country? The Ukrainians and Slovaks developed strong political and fraternal organizations, but the Byelorussians did not. The reason for this situation is that Slovaks and Ukrainians had their own clergy and educated people, and they organized their own churches, national centers, schools, etc. But Byelorussians did not have their own clergy or intelligentsia, but joined Russian (and often Polish) controlled churches, and consequently were Russian or Polish dominated. As a matter of fact, the communicants of these so-called Russian churches are over 60 per cent ethnic Byelorussian. Although the early Byelorussian immigrants joined Russian churches, their children never felt that they were part of Russian society or Russian culture. The parents, who are ethnic Byelorussians and are members of Russian churches, did not feel that they had to transfer Russian ethnicity, taught in churches, to their children, because they are not ethnic Russians. In my opinion, analyses like this one should be brought to the attention of students and researchers.

Resources for research: Once we recognize the need for research, the question which arises immediately is "What resources do we have for research?" Ethnic communities are prolific producers of the printed word; they have thousands of choirs, dance groups, musical bands, etc. In short, they provide a multitude of research resources. I will concentrate primarily on the printed materials generated by the ethnic communities, i.e., books, textbooks, pamphlets, newspapers, serials, and various programs. In addition, films, taped interviews, and exhibitions are also important resource materials.

Ethnic publications serve readers of each specific community in numerous ways in addition to being important resources for the study of ethnicity. I would describe an ethnic publication as one published either in English or in the language of the ethnic group and geared toward the ethnic community. I will examine briefly some types of ethnic publications.

Newspapers serve as a media for the specific ethnic community. Their function is to provide general news but also to record the life of the community and to keep contacts with the country of origin. These newspapers give the ethnic community the information that no other

newspaper would provide, or at least they give interpretation in such a way that no other newspapers do. Ethnic newspapers in their respective languages are very good tools for the study of the language. A typical example of such a language-tool is the Russian Daily "Novoye Russkoye Slovo". Other newspapers which can be used as resource material for various analyses of ethnic communities are "Italian Tribune", "Svoboda" Ukrainian Daily, "Bielarus" Byelorussian newspaper, and many others. According to L. Wynar's directory there are in the United States over 10,000 ethnic newspapers and journals.

Ethnic *serial publications* include various bulletins, almanacs, house organs, publications of learned societies, church news, youth bulletins, etc. Their frequency varies from weekly to annual to irregular. These publications are often bilingual, or have English resume. Their goal is to reflect the life and activities of a narrower group or community. These publications are good sources for statistical data on ethnic communities and bibliographical data. Academic publications generated by ethnic learned societies contain extensive original research either on the specific group in this country or a topic of general and cultural importance to the group. The East European ethnic groups publish extensively historical research which is not allowed under Soviet domination. Most of these societies are listed in the Encyclopedia of American Associations. An *important resource* for ethnic groups to study, which unfortunately is not researched enough, is *literature read for pleasure*. These literary works treat topics and express the views of interest to the ethnic community and very often an outside view on them. Frequently these books cover topics crucial in the history of a given ethnic group. For example, such a topic is World War II for East European groups. As one such example, I cite the book No Place to Lay My Head by Anthony Richardson, which describes Byelorussians during World War II. Ethnic groups have a large number of notable writers. The books are often in the English language but writings in the ethnic language are not uncommon.

The next group of important resource publications are the *textbooks for ethnic supplementary schools*. These books play a very important role in the life of ethnic communities. These publications are the tools which transmit written heritage of the old country, perpetuate the specific ethnic characteristics of the group, provide the background of the group and the views on the historical perspectives as viewed by the specific group, etc. The ethnic textbooks, more than any other type of publication, meet the needs of the community and the needs of their supplementary schools. Many ethnic groups, especially the West European groups, use school textbooks which are published in their respective countries. But the East Europeans, in particular, Baltic groups, Byelorussians and Ukrainians, generate their school textbooks in the United States and Canada, because they do not want the influence of communist propaganda which is so abundant in the Soviet controlled countries. The importance of these publications is in the fact that they help to form an educated concept on a given group in a child. Once the concept is formed, it remains for life. In my opinion, if we will concentrate more our efforts towards educating children, instead of politicians, we may

achieve a better understanding and a better knowledge of ethnicity. Consequently, in the future, the society will know more about various ethnic groups and their cultures. The idea comes to my mind (I am sure others were thinking the same way before me): why not use supplementary textbooks of ethnic schools as the supplementary materials in our daily schools, or even better, to use them in teachers' colleges as examples of the textbooks which are used by ethnic communities. As a matter of fact, Columbia University Teachers College recently requested from many ethnic groups the types of textbooks that are presently used by ethnic supplementary schools.

Reference books of monographic type dealing with one or several ethnic groups are certainly very valuable research resources. In my opinion, the books dealing with several ethnic groups are even better resources than the books describing one ethnic group. The multi-ethnic monographs have good potential to become standard supplementary textbooks in our regular schools. Often these publications are sponsored by various state agencies and have excellent channels for distribution.

Bibliographic control and acquisition: how ethnic publications can be obtained? How one will be aware that they exist? Unfortunately, until recently the situation was deplorable. True, because of the Bicentennial era and the expanding awareness of ethnicity, it is improving, but very slowly. Ethnic publications are not recorded for the most part in major bibliographies, or selection aids, or special bibliographies. There is no clearing center for ethnic publications and because of this very many ethnic publications are lost completely. There is no bibliographic tool which would record ethnic publications, thus, there is the problem of finding these publications. My recent analysis of the Winchell Book (now edited by Eugene P. Sheehy), the selection tool to generations of librarians and teachers working with book selection, reveals that only a couple of ethnic groups have some information about their groups in America. The majority of the groups are not recorded. Undoubtedly, the spread of information about ethnic groups should be improved in the years to come, and, in my opinion, the ethnic groups should be responsible for this.

In summarizing, I will say the following:

- (1) It is about time to stop generalizing about ethnic groups and ethnicity and instead it is time to analyze the ethnic groups individually: their problems, interests, needs and contributions to our society, especially the cultural contributions.
- (2) Ethnic publications are the most valuable resources for the study of ethnic groups, but as long as they remain in the ethnic ghetto, as long as these publications do not enter the main course of bibliographical field, they will remain unused and lost to the education and research fields, lost to the American community.

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THE ETHNIC DIRECTORY OF NEW JERSEY

Sharing My Experience

Zora Kipel

I am going to talk about the Ethnic Directory of New Jersey, about the methodology used in preparing such a directory. I'll be very specific and talk about my personal experience and my own method which I would like to share with you, but in no way do I consider myself an authority.

Actually there were three working stages in the preparation of the Directory:

First stage was the organization of the work, obtaining grants and sponsors.

Second stage was the actual compilation of the Directory and

Third stage, the publishing and distribution.

I'll review these stages step by step. (Sample 1)

1. *Establishing an initial working file:*

The time was ripe, the need for some sort of a directory was great. As a librarian I especially felt that need and started to work on it. We were very much involved in the ethnic activities of the state, knew the people, were aware of the resources: There was the New Jersey Ethnic Communities Council with their list of ethnic organizations and leaders. There were Ethnic Festivals at the Garden State Art Center -- their files were graciously offered, so to start the initial working file was a relatively easy task. I started my file on 3 x 5 index cards and arranged the file by nationalities, and within each nationality, alphabetically by organizations. (Sample 5)

2. *The financial aspect:*

The Bicentennial era offered a lot of possibilities as far as grants were concerned. I received the initial grant of \$600 from the New Jersey Bicentennial Commission. This is not a lot of money, but I was very economical and for the initial clerical expenses it proved to be quite sufficient. Later, I received an additional grant of \$600 for typing expenses. I obtained the money which of course is very important, but most importantly I received the sponsorship of the Commission. Thus, I could use their name in all my correspondence.

3. *Preparing the questionnaires:*

The questionnaires and the letter of explanation were devised and the deadline was set. (Samples 2 and 3)

Some practical advice: Have plenty of questionnaires. Initially, I had only 1000 copies printed -- never expecting that I would need

more. But I proved to be wrong soon enough. Additional copies were produced by xeroxing. The Directory includes some 1700 organizations, but many more questionnaires were sent out.

4. *Mailing:*

Now we were ready to send out the questionnaires. This was the most tedious, most unpleasant job of all, and it turned out to be the most expensive single item in my budget (except for typing the manuscript). I sent out more than 3000 letters, but fortunately I had some help with the addressing of the envelopes.

5. *Continuing the routine:*

Meanwhile, I was constantly looking for more organizations, using all possible leads: directories of various ethnic groups, church directories, ethnic newspapers, periodicals and, yes, even the yellow pages of the telephone directories. I have compiled a small list of the most helpful tools to use. Unfortunately, many of them (with the exception of one or two) were still unavailable at the time I started the project. (Sample 4)

6. *Editing of returned questionnaires:*

The most pleasant and exciting time was when the completed questionnaires began to come in. Each day would bring several letters. Everybody in the family was excited. It was rewarding to see the first fruits of my work, to know that people responded. Even our mailman, who knew us quite well and was aware that we received a lot of mail, was impressed and once asked me, "What's all that mail, Mrs. Kipel? Are you running the numbers or something?" As soon as the questionnaires began to come in, I started to edit them, putting them in the form ready to be typed: Name of the organization, address, telephone number, and head of the organization on one side of the card. Description - short history, aims and purposes and other information on the reverse side of the card. Again a practical note: I used 3 x 5 cards, but in retrospect, I would advise the use of larger size cards.

7. *Index file:*

At the same time I made another card for the index -- Regional Index, that is. In the index the entries were arranged alphabetically by counties, towns and within towns by nationalities. By then I knew my New Jersey geography quite well. As the questionnaires kept coming in, I was still looking for additional organizations, calling people, sending out new questionnaires, editing the ones received. For several months it was very busy and hectic -- and all that on top of my daily 9 to 5 job at the library.

8. *Closing the file:*

Finally, after the deadline, which incidentally I had to extend a few times, I closed the file with seventeen hundred entries. It is interesting to note that about 30% of all questionnaires sent out were returned. Thus, in the Directory you will find shortened entries which include only the name of the organization and the address,

because the organizations did not return their questionnaires.

9. *Typing of the manuscript:*

Now the edited file was ready to be typed. I was lucky to find a very good typist. And it was in her hands. After that came the proofreading, corrections, few changes and additions, but that was really a pleasure.

10. *And finally the last stage: publication:*

By the time the manuscript was ready for publication, the Bicentennial Commission was out of money, and the manuscript that they promised to publish was lying there, waiting, doing nothing. I almost lost any hope of seeing the Directory published. But thanks to my husband, who is very insistent, we found a publisher, a commercial publisher.-- the same one, by the way, that published The New Jersey Ethnic Experience. He took the publication, promotion and distribution of the Directory completely in his hands -- and the profits, of course. And here we are out of print already.

In conclusion, I would like to share with you a few reflections about the ethnic organizational structure, the different ways in which ethnic communities organize their lives. For example, the Greeks have all their community life around their churches, as do Ruthenians or Carpatho-Russians, as they are sometimes called. The Jewish people concentrate around synagogues. Italians have a very strong national organization, UNICO, with chapters throughout the state. Germans organize gymnastic clubs, singing groups, German language schools. Scots have their family clans. Slovaks are strong in their gymnastic union, SOKOL. Swedes are grouped around VASA Lodges. French have small informal circles -- Alliance Francaise. And then there are groups -- mostly European -- like Byelorussians (my group), Ukrainians, Polish and Hungarians, that have a little bit of everything: they have churches, community homes, civic organizations, fraternal societies, dance and choral groups, etc. (search for identity, I presume).

Now a little statistical note: The Directory includes 64 ethnic groups, with 1795 organizations. The ethnic group which has the most entries is the Jewish group, followed by the Italians, Polish, German, and Ukrainian. The smallest groups are the Icelandic and Haitian with one entry each.

ETHNIC DIRECTORY
(STEP-BY-STEP PROCEDURES)

1. Establish an initial working file (list of organizations, community leaders).
2. Apply for grants, get sponsors.
3. Prepare the questionnaire with accompanying letter.
4. Send out the questionnaires.
5. Look for more organizations, send out questionnaire ... and so forth...(have a cut off date, however)
6. Edit the returned, completed questionnaires.
7. Simultaneously keep a separate file for index.
8. After the dead-line, close the file, number the entries in the main file and match the numbers with the entries in the index file.
9. Type the manuscript.
10. Look for the publisher.

DIRECTORY OF ETHNIC ORGANIZATIONS
IN NEW JERSEY

November, 1975

Questionnaire

Name of organization (Church, club, group, etc.): _____

(name in foreign language, if any): _____

Abbreviation (if in common use): _____

Address: _____

Tel: _____

Head of the organization: _____

Short history (when founded, membership, branches, affiliations, etc.): _____

Purpose and aim: _____

Publications (if any): _____

Additional information: _____

Thank you for your cooperation.

Z.K.

**New Jersey American Revolution
Bicentennial Celebration Commission
International Committee**

Aug., 1976

DIRECTORY OF ETHNIC ORGANIZATIONS IN NEW JERSEY

Dear Friends:

The International Committee of the New Jersey Bicentennial Commission is working towards the publication of a Directory of Ethnic Organizations in our state.

The aim of the Directory is to include all ethnic organizations, churches, national homes, cultural organizations, sports and political clubs, as well as ethnic community centers, dancing groups, choirs, etc.

Our goal is to include all ethnic groups and their organizations, however small they may be, into this directory.

But, keeping in mind, that between fifty and one hundred national groups are living in our state -- your cooperation is certainly needed to insure the completeness of the coverage. Thus, the compiler would greatly appreciate your filling out the enclosed questionnaire and forwarding it, before Aug., 1976 to the following address:

**Mrs. Zora Kipel
230 Springfield Avenue
Rutherford, New Jersey 07070**

(201) 933-6807

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HELPFUL TOOLS TO USE

1. Encyclopedia of Associations. Detroit, Gale, 1979.
2. Encyclopedic Directory of Ethnic Organizations in the U.S, by Lubomyr R. Wynar, Littleton, Colo., 1975.
3. Encyclopedic Directory of Ethnic Newspapers and Periodicals in the U.S. 2 ed., by L.R. Wynar and A. Wynar. Littleton, Colo., Libraries Unlimited, 1976. (and ethnic newspapers...).
4. Guide to Ethnic Museums, Libraries Archives in the U.S. by Lybomyr R. Wynar and Lois Buttler. Kent, Ohio 1978.
5. Directories of various ethnic groups, Church Directories.
6. Telephone directories (Yellow pages) under entries: Clubs, Churches, Synagogues & Temples.
7. Festivals source book. Detroit, Gale, 1977.
8. Ethnic Information Sources of the U.S. Detroit, Gale, 1977.
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MARYLAND AND CHANGING IMMIGRATION PATTERNS

Neal A. Brooks

One of the most significant factors in American immigration was the change in sources of those coming to the United States that occurred in the late 19th century. Prior to the 1890s the largest numbers had come from northern and western Europe, from the Orient, and, of course, the forced immigration from Africa. Then, the regions that had contributed to the "old" immigration surrendered fewer citizens. At first it was only a relative decline, but soon became lower in absolute numbers. After 1890 the balance shifted toward the countries of eastern and southern Europe and Russia. The dimensions of the "new" immigration were striking as shown in the example of entries in 1907. In that year, the heaviest in American history, 1,285,000 entered the U.S.; 81% were from eastern and southern Europe. Only twenty-five years earlier, more than 85% of all immigrants had come from northern and western Europe.

In Maryland the dramatic shift in the origins of foreign-born population reflected the national trend. As Table 1 demonstrates, very few immigrants (as classified by the Census Bureau) had come from eastern or southern Europe in 1890, but those areas made large contributions to the number of foreign-born residents living in Maryland in 1930.

TABLE 1

Foreign-Born population of European background living in Maryland: By regions of origin and percentage of foreign-born from those areas. (From U.S. Census)

	1890		1930	
	Number	%	Number	%
Northwestern Europe	29,119	30.9	15,853	16.6
Central Europe	57,382	60.9	38,424	40.4
Eastern Europe	4,258	4.5	23,391	24.8
Southern Europe	1,512	1.6	12,770	13.4
All Europe	92,271	97.9	90,438	95.2

Furthermore, the large number of immigrants coming to Maryland (as well as other parts of the U.S.) during this period meant that in 1910, 104,174 foreign-born whites lived in Maryland. It was the largest number of foreign-born whites ever enumerated in the state.

Of the foreign-born population in Maryland in 1920, the largest numbers were from Russia, followed by Germany, Poland, Italy, Ireland, and England. Those classified as coming from Russia constituted nearly 25% of the foreign-born whites in Maryland in 1920. Together, the immigrants from the above countries amounted to more than three-fourths (78.4%) of the foreign-born in the state.

Students of immigration history must deal carefully with the statistics concerning numbers of entrants from a particular country. There are several pitfalls. First, the Census Bureau changed its procedures so that statistical data for regions of Europe are not strictly comparable for 1930 to earlier censuses. Second, the changing map of Europe proved confusing to immigrants and census officials alike. For example, prior to World War I there was no country known as Czechoslovakia. Yet by the 1920 or 1930 census (when it did exist), would the immigrant reporting his birthplace call it Czechoslovakia or identify his homeland as Austria-Hungary, or perhaps more likely, Bohemia? The difficulties for a Ukrainian whose homeland suffered a series of changing boundaries and political overlords faced a more difficult task. No doubt the immigrant in some cases said "Russia," or was recorded that way by immigration officials in the U.S. who were unaware of ethnic differences in eastern Europe.

Where were the immigrants living who came to Maryland? The vast proportion settled in Baltimore City. Although the city had annexed new land (bringing the city to its present boundaries) in 1918 that included a number of immigrants, it had always attracted the greatest number of those who emigrated to Maryland. In 1920 the city contained more than 80% of the foreign born in the state. Although the unprecedented numbers of immigrants caused alarm among some native-born citizens, their proportion must be viewed in perspective. Actually, the foreign born population as a percentage of total white population was at its highest in 1860 in Maryland, when it stood at 15%. In 1920, after the years of heaviest entry, the foreign born constituted only 8.5% of the total white population in the state.

Even with Baltimore City's large numbers of immigrants, it must be noted that every region of Maryland had immigrant residents. The Eastern Shore attracted the fewest; the central Maryland counties (Baltimore, Carroll, Frederick, Harford, Howard, and Montgomery) as an area attracted the most. After Baltimore City, the jurisdiction that claimed the largest number in this period was Baltimore County. In 1910 (before the city's annexation of some 45 square miles of county land), Baltimore County had 11,057 foreign-born residents, which constituted 10.1% of all the foreign-born in the state. Census calculations also show that the foreign-born population in the county in 1910 was 9% of the total county population. In 1930 Baltimore County remained the leading county (after the city) in its number for foreign-born residents, but their percentage in the total county population had slipped to about 6%. The countries that had contributed to Baltimore County's foreign-born population in 1930 are given in Table 2 below.

TABLE 2

Foreign-Born White Population by Country
of Birth for Baltimore County--1930
(in descending numerical order)

1. Germany	2,247	11. Hungary	146
2. England & Wales	599	12. Norway	119
3. Poland	557	13. Sweden	107
4. Italy	468	14. Greece	105
5. Ireland	410	15. France	95
6. Russia	301	16. Lithuania	90
7. Czechoslovakia	292	17. Denmark	85
8. Austria	290	18. Rumania	60
9. Scotland	253	19. Switzerland	58
10. Canada	238	20. All other	388

TOTAL (6.1% of county population).....6,908

Although the restrictive immigration laws that passed Congress in the 1920s slowed immigration, it did not close the gates completely. When census figures for 1970 are reviewed, the numbers of foreign-born in the population are significant. Those counted under the Census Bureau's heading "foreign stock" make up a large percentage of the urban population in Maryland. ("Foreign stock" includes those who are born in America of foreign or mixed parentage, and the foreign born.) But the 1970 report shows another interesting fact: the Maryland suburbs of Washington are now the leading region for foreign-born residents. Table 3 shows the percentage of foreign born and foreign stock in the population of the five largest jurisdictions.

TABLE 3

Numbers and Percentage of
Foreign Born and Foreign Stock
in the Population
(From 1970 Census)

	Foreign Born	%	Foreign Stock	%
Montgomery	35,914	6.8	110,743	21.1
Baltimore City	28,710	3.1	100,235	11.0
Prince Georges	24,639	3.7	81,989	12.4
Baltimore	18,157	2.9	87,323	14.0
Anne Arundel	5,915	1.9	27,492	9.2

As Maryland and America enter the decade of the 1980s, the ethnic influence in our society is strong and will continue. Immigration (legal and illegal) from the Western Hemisphere is responsible for a new phase in American history as large numbers of Spanish-speaking immigrants enter. Their presence in the 1980 census tabulation will no doubt show that the foreign born as a percentage of the population continues to be significant, though present trends indicate that they will be found in larger concentrations in Maryland's Washington suburbs, rather than Maryland's traditional magnet, the Baltimore region.

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THE GREEKS IN GREATER BALTIMORE

Peter John Critikos

The history of Greek immigration to the United States encompassed a striking phenomenon. Early Greek settlements were established during the colonial period of our nation's history. In 1768 inhabitants from the Mediterranean world were invited to help settle the newly acquired territory of Florida. Arriving after a hectic voyage, the 1,255 passengers (500 of whom were Greeks) settled the tiny community of New Smyrna. This ill-fated venture fell upon hard times from its very inception due to mismanagement, disease and personal greed among the overseers. Within a ten-year period the colony ceased to exist, and the entire enterprise unfolded into a Greek tragedy. Survivors from the New Smyrna colony moved on to St. Augustine where the governor of Florida distributed land along the St. Johns River to the unfortunate victims. Eventually these settlers assimilated into the mainstream of colonial activity. However, the legacy of the colonial Greeks has remained to this day. An impressive array of early architecture is indicative of early Greek influence, much of which is in the process of restoration. A number of place names is also reminiscent of an earlier era.

Greek immigration continued to increase slowly during the formative years of our country's growth. However, a sizeable increase was in evidence during the Greek War of Independence (1821-1829). Through the efforts of American *philhellenes*, numerous Greek orphans were brought to the United States, many of whom entered colleges and universities. Upon completing their education, some students returned to Greece to assist in restoring their war-torn nation.

During the mid 1850s various enterprising Greek merchants established themselves in the South and engaged in the bumper production of cotton. With the cessation of hostilities between the Union and the Confederacy, the Greek entrepreneurs relocated to other sections of the country. A memorable achievement by these early Greek merchants was the establishment of the first Greek Orthodox church in the United States in 1866.

The main thrust of Greek immigration to the United States occurred during the last decade of the 19th century and extended into the early years of the 20th. The year 1907 witnessed the greatest activity in Greek immigration to the United States when 37,184 Greeks entered the country. Since economic depression had afflicted their homeland, many young Greeks ventured to the United States for economic purposes. This was especially true for those arriving from Southern Greece. The early arrivals had been poor shepherds and impoverished farmers. They now lacked the needed skills demanded of them in a highly industrial society. Nevertheless, the vast majority of immigrants settled in large cities where employment opportunities were more plentiful. In time Greek colonies began to appear in the mill towns of New England and the more in-

dustrial sectors of Baltimore, Philadelphia, New York, and Chicago. Essentially the immigrants favored those industrialized cities east of the Mississippi and north of the Ohio River. The South's lack of industry discouraged the newcomer from settling below the Mason-Dixon, although a number of Greeks were attracted to Tarpon Springs, Florida where they engaged in the sponging industry. Few ventured into the hinterland to till the soil. Their sad experiences in Greece equated farming with poverty. Also, it took a sizeable sum of money to begin such a venture. This, the Greek immigrant did not have to expend. Other more adventurous Greeks found gainful employment on western railroads systems. Still others worked in the copper mines in the state of Utah.

Since the vast majority of Greeks settled in large cities, they followed similar patterns of adjustment as did earlier immigrants. Moreover, the Greeks were considered an economic threat to the indigenous population resulting in fierce anti-foreignism against, not only the Greeks, but other ethnic groups as well. As a result of uncertain working conditions culminating in layoffs and periods of economic depression, the more enterprising Greeks left the factories and mills for more ambitious goals. They took to the city streets as push cart peddlers. The early years proved difficult for them, for they were often victimized by bands of vandals who raided their meager wares. In time the Greek peddler abandoned his primitive vehicle of trade and established, what he hoped to be, a more secure business, namely a small confectionery store, shoe-shining parlor or fruit stand. These businesses required a minimal initial investment which was within financial range of most Greek immigrants. Long hours of hard work proved therapeutic to the Greek businessman. What he lacked in linguistic expression was compensated by his desire to excel in his work. Initially, the Greek's desire was to earn enough money and return to the Motherland, buy a farm and settle down. Now, however, he assumed the role of a permanent businessman and accepted his responsibility to the public. Along with this charge, the Greek deemed it imperative in becoming a naturalized citizen of the United States.

Whenever one sets forth to explore the influx of peoples from other lands, one must be discreet in discerning between the 'old' and 'new' immigration. Research has indicated that the Greek-American community in the City of Baltimore has been active in both phases of immigration. Historical annals have revealed that in 1826 the war orphans who had survived the Massacre of Chios in Greece were brought to the United States on board the American brig Margarita bound for Baltimore. One orphan, George Musalos Colvocoresses, was adopted by Captain Alder Partridge, headmaster of a military school in Norwich, Vermont. The remaining nine youths were cared for by citizens in Fells Point. Young Colvocoresses, in the meantime, was taken by Captain Partridge to Vermont where the lad began his formal education. An outstanding student, he eventually gained entrance into the United States Naval Academy. Upon graduation, he served with honor in the Civil War where he commanded the USS Supply and the Saratoga. He retired from the navy with the rank of captain. His son, George Partridge Colvocoresses, also pursued a naval career and saw action in the Spanish-American War. He was appointed executive

Officer aboard Admiral Dewey's flagship, the Olympia. Later Colvocoresses was promoted to the rank of captain and was made commandant of Midshipmen in the Naval Academy. He retired with the rank of rear admiral.

Since most Greek immigrants arrived in Baltimore in ever increasing numbers during the turn of the century, their first task was to obtain employment and a place to live, usually in close proximity to their work. Gradually, Greek communities began to appear in East Baltimore. Foremost among their priorities was to establish a Greek Orthodox Church in the city, since the church served as the nucleus of community life. At first religious services were held in private homes. Missionary immigrant Greek priests visited the Baltimore community, usually on a monthly basis, and conducted services. As the Greek population increased, larger facilities were required to accommodate the congregation. Rented halls were used for a period of time. By 1906 the Greek community petitioned the State of Maryland for a charter proclaiming the establishment of the Greek Orthodox Church of Evangelistas. The community then purchased its first church building at Homewood Avenue and Chase Street. This church served the Greek community during the formative years of its growth. By 1937 there were sufficient families living in Baltimore to consider moving into a larger church. The Greek community bought the church property at Maryland Avenue and Preston Street. The first services were held April 23, 1937. Officiating at these services were Father Joakim Papachristou and Father Thomas Daniel, priest of the Church of Saints Constantine and Helen, Washington, D.C.

The maturing Greek community assumed a new posture as the 'first' generation youth shared in the responsibility of administering the work load in the parish council. Pioneering fathers worked closely with the younger members of the community for the purposes of greater solidarity.

The advent of World War II, however, marked a temporary interruption in community growth and development. Sons and daughters of Greek immigrants joined the ranks of the military as had their fathers in 1917. Over seven-hundred young men served in World War II, eleven of whom made the supreme sacrifice.

The post war years ushered in a new and progressive era. A drastic increase in the Greek population of Baltimore following the war years was in evidence. This necessitated the need for an additional parish in Baltimore, especially in the southeastern section of the city known as "Highlandtown". Because of the great concern shown by the Greeks of Highlandtown, a site for a new church was obtained at the corner of Ponca and Fleet Streets. The Church of St. Nicholas was consecrated on October 31, 1953. Father Demetrios Sakelarides officiated the services. Both churches realized the intrinsic value of inculcating an afternoon Greek language school into the total complex of community life. The members of both parishes deemed it imperative the Greek language was an important aspect of their religious and cultural inheritance.

In 1970 the addition of a third Greek Orthodox Church was rendered necessary by the vast increase of families living in the northeastern sector of Baltimore County. Eventually, an ecclesiastical charter was issued on May 15, 1970, and Articles of Incorporation of the Suburban Greek Orthodox Community were received and approved by the State of Maryland on June 10, 1970. The first worship services were conducted by Father S. Kalamaras, November 29, 1970. Overlooking the spacious thirty acres of woodland, one is reminded of the work that lies ahead before the final realization of the building program is completed. To date the educational wing of the complex which houses a chapel has been completed. The main sanctuary, an administration wing, a fellowship hall, a senior residence, athletic facilities, and camping grounds await completion. Indeed, much needs to be done, but with the spiritual and moral leadership of Father Ernest Arambiges, this long-awaited 'dream' is fast becoming a reality.

Marylanders of Hellenic background constitute less than 5% of the total Greek-American population in the United States. Yet, their accomplishments and contributions into the mainstream of the Free State are noteworthy. In the fields of arts and sciences, business, education, the medical profession and statesmanship Greek-Americans have amassed an impressive record reminiscent of their Hellenic ancestors.

The Greek-American community of Baltimore reminds us of its desire to share its cultural, religious and social heritage with others. For those who have visited and engaged in the festivities at the Inner Harbor and the annual Athenian Agora at the Cathedral of The Annunciation will agree that the Greeks have a name for it, "Ya' assou Ameriki!"

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AN HISTORICAL SKETCH OF THE UKRAINIANS OF MARYLAND

Paul Fenchak

Ukrainians belong to the Slavic language family, the largest family of languages in Europe today. In Slavic languages the word "Slava" means "praise" or "glory", which may explain why so many Ukrainian first names end in -slav(w), such as, Myroslav, Yaroslav, Sviatoslav, etc. Some 50,000,000 people in the world today speak Ukrainian, the second largest Slavic language after Russian. Ukrainians, Byelorussians, and Russians belong to the East Slavic linguistic group and all three use the Cyrillic alphabet. Their cousins, the Poles, Slovaks, Czechs, and Lusatians are members of the West Slavic group and use the Roman or Latin alphabet in the main. Of the South Slavs -- Bulgarians, Serbians, Macedonians, Montenegrins, Croatsians, and Slovenians -- the first four groups use the Cyrillic alphabet and the last two utilize the Latin alphabet. As in the Romance languages, many of the words are mutually intelligible among Slavic groups. A general rule to follow is that those groups which use the Cyrillic alphabet are more likely to be Orthodox in religion while groups using the Latin alphabet more often are Catholics.

Altogether 30,000,000 or more Americans are of Slavic ancestry, with the Poles having the largest number in America, ca. 10,000,000.

Today there are about 3,000,000 Ukrainians living throughout the United States, with another 500,000 living in Canada. Since the refugee period which followed World War II, numerous Ukrainians have settled in South America and Australia also.

In Ukraine about 80% of the Christians were of the Orthodox religion and about 20% were adherents of the Ukrainian Catholic (Byzantine Rite) Church. Small Protestant groups were to be found in Ukraine also, viz., Mennonites, Baptists, Lutherans, and Jewish worshippers were very numerous. Ukrainian religious distribution in America is a reversal of the European composition with the Catholics making up about 80% of the Ukrainian populace and the Orthodox about 20%. The major waves of immigration to America were from western Ukraine where Catholicism was the predominant religion. Many of these Ukrainian Catholics had lived in the Austro-Hungarian Empire.

The Ukrainian Catholic Church in America maintains its own jurisdiction under the direction of the Metropolitan (or Archbishop) of the Eparchy of Philadelphia. Large numbers of Ukrainian Catholic candidates for the priesthood received their training at St. Mary's Seminary in Baltimore beginning in the late 1800s. Today St. Josephat's Ukrainian Catholic Seminary in Washington provides the training for most Ukrainian clerics with minor seminaries also being operated. It is significant to note that when Pope John Paul II, who speaks Ukrainian, visited the

Ukrainian Cathedral in Philadelphia in early October, 1979, he stated that the large number of Roman Catholics in America have not been diligent enough in wanting to assist their Byzantine Rite brethren.

Some Ukrainian scholars claim that Dr. Lavrentey Bohun, the first surgeon general of the Jamestown, Virginia, Colony was of Ukrainian heritage. Dr. Bohun came to America with Lord Delaware in 1610. That Slavs were at Jamestown is a matter of record but Slavic groups have not been clearly delineated to date.

In 1662 the name Albert Zaborovsky appeared in New York. In Pennsylvania immigrants who arrived between 1726-1776 include such Ukrainian-sounding names as Orich, Blisky, Stocki, Hirni, Roosin, Hallitchke, etc. Among the soldiers of the American Revolution are the following names: Knia, Donich, Bohan, Beesun, Polin, Chisar, Moch, Caravin.

Brigadier-General Ivan Vasylevych Turchyn (John Basil Turchin) was a Northern general at the Battle of Chicamauga during the Civil War. General Turchyn was in command of Union troops in Baltimore for a brief period during the Civil War. Born in the Don River area of Ukraine, Turchyn came to the United States in 1856 and distinguished himself as an artillery officer. In 1888 he published an extensive military history, Chicamauga, in Chicago. He is buried in Anna, Illinois.

The major immigration of Ukrainians to the United States began in the 1870s, reached its peak between 1890 and 1914, and decreased after that. Appreciable numbers of Ukrainian refugees arrived in America after the Displaced Persons Act was passed in 1948. Maryland received hundreds of these refugees. As in the British Empire, nomenclature of immigrants to America has never been clearly structured, therefore Ukrainians have been variously listed as Little (Malo-) Russians, Rusins, Ruthenians, Rusniaks, Carpatho-Russians, Carpatho-Ruthenians, Galicians, Bukovenians, Poles, or even as Hungarians, Austrians, or Russians. The Latin term for Ukrainian is *Ruthenian* while the Greek word is *Rhos*.

In the United States, Ukrainians settled largely in industrial and farming areas. Ukrainian place-names identify such American settlements as Kiev, North Dakota; Odessa, Texas and Delaware; Mazeppa, North Carolina, Pennsylvania, and Minnesota; and Nova Ukraina, New Jersey.

Organized community life is found as early as the 1890s in Maryland, with a regularly operated church, St. Michael's Ukrainian Catholic, 524 South Wolfe Street, Baltimore, having been established in 1913. Ukrainians settled in the area of East Baltimore known as Canton and simultaneously established centres in Curtis Bay and Sparrows Point. In Curtis Bay, Sts. Peter and Paul's Ukrainian Catholic Church was begun in 1912. St. Basil's Ukrainian Catholic Church in Chesapeake City was completed in 1920 after the community had had mission services for a number of years. An orphanage and school had been operating under the

direction of the Sisters of St. Basil since 1914 in Chesapeake City. In 1910 the first Ukrainian Catholic Bishop in the United States, Soter Stephen Ortynsky, purchased 700 acres in Chesapeake City for Ukrainian developmental purposes.

As with the Catholic communities, so with the Orthodox communities in Maryland. They too have developed around their churches. After World War II, St. Michael's Ukrainian Orthodox Church, was founded on Gough Street in East Baltimore. Another parish was established in Whaleysville, located on the Eastern Shore near Ocean City. The Whaleysville community of Ukrainians is composed mostly of agricultural workers. It is timely to observe that the first Orthodox religious service for Greeks to be held in the United States was offered by a Ukrainian priest, Reverend Ahapius Honcharenko. The first liturgy was for a group at Trinity Church (Episcopal), New York City, on March 2, 1865, with Father Honcharenko as celebrant. Shortly afterwards Father Honcharenko became the pastor of the first Greek Orthodox Church in America, Holy Trinity, in New Orleans.

In 1979 Ukrainians number about 20,000 in population in Maryland, with about half of this number living in the greater Baltimore area and the other half being most heavily located in Chesapeake City, the Maryland suburbs of Washington, D.C., the farming areas of the Eastern Shore and the mining regions of Western Maryland.

While researching for the publication of the 519-page history, The Ukrainians of Maryland, published by the Ukrainian Education Association of Maryland, Inc., in 1977, the writer of this article encountered Ukrainian Americans in nearly all Maryland communities visited. Some have changed or modified their names to meet the exigencies of life in America. Others find it too constant to participate in Ukrainian organizations on a regular basis. It is very interesting to observe that even though some are not active community workers, they retain candid perceptions of Ukrainian traditions and customs. Some, though they do not practice the traditions, can reminisce at length. The record of foreign language retention among Ukrainians has been very high in America, as attested to in a detailed study by Joshua A. Fishman, Language Loyalty in the United States.

In a chapter entitled "Ukrainian Heritage Schools" in The Ukrainians of Maryland, Wolodymyr C. Sushko traces at length the Ukrainian endeavors to perpetuate their language and culture in Maryland. A Saturday school, the Ukrainian School of Sciences -- Ukrainian Congress Committee of America -- is fully accredited by the Maryland State Department of Education for grades 9 through 12. Credits earned in this school are accepted toward graduation from high school in Baltimore City and Baltimore, Montgomery, Anne Arundel and Howard Counties. Ukrainians in Montgomery County have operated Saturday schools for a long time, following the earlier efforts made in Baltimore, Curtis Bay and Chesapeake City.

Among the social and fraternal groups, the Ukrainian Congress Committee of America, Inc., Baltimore Branch, is the coordinating agency for Ukrain-

ian organizations. The Ukrainian Congress Committee, in addition to assisting the Ukrainian School of Sciences, yearly sponsors several academic programs and since 1973 has aided in planning Ukrainian festivals that have been held in Hopkins Plaza in Baltimore. The Ukrainian Quarterly, a journal of East European and Asian affairs, now in its thirty-fifth year of publication, informs academic communities of Ukrainian endeavors and research throughout the world. It is published in New York City by the Ukrainian Congress Committee. In Maryland the Congress Committee disseminates literature, informs legislators, instructs the press and media, and generally aspires to bolster understandings about Ukrainians in America and abroad.

Maryland Ukrainians contribute to the support of Manor Junior College in Jenkintown, Pennsylvania. This women's liberal arts college was established in 1959 as a two-year college. A church-related college, it is under private control and is directed by the the Order of Sisters of St. Basil the Great.

The Harvard University Ukrainian Research Institute, directed by Professor Omeljan Pritsak, was founded in the late 1960s through the generosity of many Ukrainian American donors. Offering courses, symposia, and seminars in Ukrainian language, history, literature, etc., the Institute now has a Ukrainian Studies Center and also operates extensive summer school programs, which in 1977 included 180 students, 10 of whom were from Maryland. An extensive collection of Ukrainian materials is housed in the Widener Memorial Library and the Houghton Rare Books and Manuscript Library. Some of the rare books were printed in Lviv, Ukraine, in 1574. A very extensive Ukrainian collection is also held by the University of Minnesota and the same holds true at Pennsylvania State University, the University of Illinois and Stanford University.

Maryland's Henry L. Mencken included an interesting section about the Ukrainian language in his popular book, The American Language. In gathering data for this book, Mencken corresponded with the editors of the Ukrainian daily, "Svoboda" ("Liberty"), and the "Ukrainian Daily News."

"Svoboda" is the oldest and largest Ukrainian newspaper in America, being founded in Shamokin, Pennsylvania, in 1893 and since having relocated to Jersey City, New Jersey, where the publisher of the paper, the Ukrainian National Association, now owns a 15-story office building. The Ukrainian National Association is the largest Ukrainian Fraternal association in America and operates eight branches in Maryland.

The Selfreliance Baltimore Federal Credit Union (*Samopomich*), established in 1950 to serve financial needs of Ukrainians, has also helped by providing linguistic services and sponsoring benevolent programs.

Since 1967 the Ukrainian American Youth Center, 2301 Eastern Avenue, Baltimore, has been the site of many Ukrainian cultural and academic programs. The center was established by the Ukrainian American Youth

Association in order to provide guidance and wholesome recreation for the youth of the community.

Women's groups have been very productive in many endeavors in Maryland -- sodalities, patriotic groups, cultural groups, and the like. An extra bond between women's groups and men's organizations in Ukrainian affairs is the knowledge that Ukrainian women and men alike suffer in captive Ukraine today. The Ukrainian Holocaust is a continuing atrocity and is older than the Jewish. In a man-made famine in Ukraine in 1932-33 over 6,000,000 Ukrainians perished in a famine designed to force Ukrainians under Bolshevik domination. So, in America today while television programs and public school programs stress the sufferings of primarily one group of people, Ukrainian women and men bear the hurts of decades and are supported by few others as people talk about the danger of the Holocaust's "happening again" -- without realizing that it already has happened again and without admitting that all holocausts need not have started with Hitler. The famous Jewish author, Hannah Arendt, maintains that in some ways Stalin was Hitler's teacher in that he gave license of a kind when he starved over 6,000,000 Ukrainians as the world pretended it didn't happen.

Student organizations, musical groups, veterans' organizations, political clubs, and sports clubs, among others, offer extensive activities in Maryland. In sports the Dnipro Soccer Club has won many city and state championships and has developed a number of college stars. Former Baltimore Colt football star, Sam Havrilak, now a dentist, is of Ukrainian ancestry as is his former assistant coach, Dick Bielski. In baseball Harry Dorish pitched for the Orioles in 1955 and 1956, while a favorite umpire (if there be such!) in the American League for many years was Nestor Chvlak. The Mike and Tom Tresh father-son combination of baseball players is another Ukrainian contribution to major league baseball, while the all-time football great, Bronko Nagurski, made just about everybody's honorary football team both as a collegian and as a professional with the Chicago Bears.

It is of interest to note that at Morgan State University in Baltimore there is a theatrical group named after Ira Aldridge, the great Black American Shakespearean actor who was denied the opportunity of playing the role of Othello the Moor in his home land. When Aldridge toured Ukraine in Europe, he played before filled halls and he became a best friend of Taras Shevchenko, the Ukrainian national poet (and artist), who likewise was denied freedom in his home land. Shevchenko completed a pencil drawing of Aldridge that bespeaks of their associations.

The Ukrainian Education Association of Maryland, Inc., founded in 1972, is committed to the idea of penetrating American institutions in order to realize improved considerations for Ukrainian and all other Americans. This group believes that the positive elements of a culturally pluralistic society will be fostered only if there is a healthy interaction among the diverse groups which comprise our nation's citizenry.

In their extensive history, The Ukrainians of Maryland, examination is made of interaction between Ukrainians and Blacks, American Indians, Jews, many Slavic peoples, and many groups of Western European origin. Population data are examined from institutional aspects, not from the sometimes "canned" mechanical data issued by the U.S. Bureau of the Census.

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A PORTRAIT OF THE FRENCH IN MARYLAND

Gregory A. Wood

Walking through the business and commercial district of downtown Baltimore, one would scarcely suspect that that very land was the home for over one thousand French speakers during the presidency of George Washington. From the Seton Hill neighborhood on Paca Street to Charles Street to Fell's Point, Acadians and exiles from revolutions on the European continent and in the West Indies were playing an important role in the life of the city. Merchants, seamen, teachers, clergymen, artists, hairdressers, doctors, and many others added much variety and vitality to the rapidly growing region. Baltimore was more than just a mere refuge from war and rebellion: it was a locale well suited to the economic and cultural needs of the exiles. Moreau de Saint-Méry, a noted *émigré*, praised the city's special character in May 1794:

But what gives Baltimore a pleasant air, peculiar to itself, is the hill which dominates it on the north. This belongs to Colonel Howard, whose residence and outbuildings are situated on the front portion. The rear portion is beautified by a park. Its elevated situation; its groves of trees; the view from it, which brings back memories of European scenes: all these things together fill every true Frenchman with both pleasure and regret; his mind and heart alike rejoice in the vistas and the sensations they inspire.

. . . ¹ The inhabitants have a rather strong liking for the French.

This was the era of the greatest French influence in Maryland -- the midpoint of an ethnic history that began with a few immigrants, fell prey to mistrust and exclusion, revived with an alliance, and quietly exists to this present day. Without significant immigration in the late nineteenth and early twentieth centuries, the French presence in Maryland has survived mainly on an intellectual and individual level -- small social clubs, a few businessmen, a consul, language and dance instructors, and the like, but no large, cohesive community. Fortunately, their small numbers did not prevent them from organizing a very successful festival in Hopkins Plaza in the summer of 1979.

The French experience in Maryland is unknown to most state residents and overlooked by historians, but it is rich in detail and synonymous with the growth of the region from colony to state. Even before Leonard Calvert and two shiploads of settlers landed at St. Clement's Island in 1634, the explorer Giovanni da Verrazano and a French crew aboard the Dauphine purportedly spent three days ashore near Ocean City in 1524. This adventure in "Arcadia" was duly recorded and submitted to the royal sponsor, Francis I of France, in May of that year. While details remain obscured by faulty perceptions of distance and geography of the New World, there is no question that the future Maryland was

claimed to be part of "Nova Gallia", or "New France". Fate, however, was to downplay Verrazano's exploration and French aspirations, for that kingdom was too occupied with war in the Italian peninsula and the king himself was taken prisoner at Pavia in February 1525. As a result of their distractions in Europe, the sixteenth-century Frenchmen showed no more interest in the region, preferring instead to direct their attention northward to eastern Canada, where, ironically, George Calvert, the first Lord Baltimore, established an unsuccessful colony called "Avalon" in the 1620s. The climate and quarrels with French fishermen put an end to this settlement, but when the family finally succeeded in founding a stronger colony north of Virginia, that region bore the name of a French princess, Henriette Marie. Mary, as she was known to the English as Charles the First's consort, was a daughter of the beloved Henri IV and a sister of Louis XIII.

No Frenchmen were aboard the Ark and the Dove in 1634, and French immigration to Maryland proceeded quite slowly at first. The first settlers appear to be Nicholas Causine and John Jarboe. Each distinguished himself in aiding the Calvert family in the 1640s, and the latter served as a justice and commissioner in St. Mary's County before his naturalization in 1666 and further honors.

As far as the seventeenth century goes, the years 1660 to 1675 were the most important in attracting Frenchmen to the province. Cecil Calvert had revised the conditions for plantation in Maryland in 1649 to accommodate "divers French men as some People of other Nations,"² yet the king's execution that same year and the new Puritan leadership put a damper on Calvert's project for the time being. Those who finally took advantage of the new freedom to plant were Catholic and Huguenot alike: Jarboe, Causine, Thomas Petceet, John Jourdain, Mark Cordea, Antoine LeCompte, Francis Trottin, Benjamin Brassieur, Marin Duval, James Dashiell, John Gotee, Bennit Marchegay, John Desjardins, Charles and Peter de la Roche, John Lemaire, Peter Fugat, Lewis Blangy, Anthony Demondidier, Nicholas Fontaine, to mention but a few. The names of their tracts of land were as personal as "Cordea's Hope", "Antoine", and "Fountain's Lott", or strictly political as in "French Lewis", "Petty France", "France's Freedom", "Paris", "French Plantation", and "France". While Maryland's agricultural orientation cut her off from receiving many talented artisans; her early Frenchmen included surgeons (Lemaire and Jacques Peon), an innkeeper, (Cordea), and several who were to hold administrative offices in the young province. Geographically speaking, they came from the northern half of France -- Normandy (Jourdain, Duval), Picardy (LeCompte), Anjou (Lemaire), and Burgundy (Jarboe), for example - , with Huguenots arriving mainly by way of England and Holland.

At first, the mixture of Frenchmen in Maryland seemed to work well: Cordea, a Catholic, had even married Hester LeCompte, a Huguenot's widow. Despite troubles of political and religious nature in the mother country, Maryland basically tried to remain neutral in her judgments and offered settlement with many formulas -- oaths of fidelity, denization, and naturalization. Moreover, immigration may have been aided by the publication of several commercial and political descriptions of the

province in the 1670s and 1680s. Although there was a great deal of favorable publicity from outsiders, the last twenty years of the seventeenth century were not advantageous to the French, for colonists and government alike were constantly worried that "French robbers"³ and their Indian allies would threaten border security and spiritual growth. For instance, two Baltimore County residents, John Desjardins and Anthony Demondidier, were accused of communicating with outside Frenchmen in 1682 and 1683, respectively. Being French and Catholic was dangerous, and the defeat of the last Stuart king in 1688 ushered in an age in which French Protestants and non-supporters of the Stuart line were the only immigrants welcome in the province. Not all of these Protestants would find growth in Maryland, however. A Labadist sect of French-Dutch origin attempted to set up a model community in Cecil County in the half-century from 1683 to 1730. Too rigid in belief and isolated from other colonists, the Labadists failed when their first and only bishop died. More worldly views and the lure of silver mines almost brought a French-speaking Swiss contingent to the Potomac, near Frederick, in 1712 but the group's leader, Baron Christoph von Graffenried, was deceived by his co-partner. Twenty-one years later, the fifth Lord Baltimore sent out a proclamation in French offering land and tax exemptions to interested Protestants.

As stated earlier, Maryland profitted best from individual immigrants in her early years. The 1700s count the Pagetts, Harveys, Manadoes, Parandiers, and Baltimore County planter, John Swineyard among new residents -- the most noted being the Chaillés, in Worcester County, and two Anglican priests, Daniel Maynardier and Benedict Bourdillon. Maynardier served Talbot County from 1712 to 1745; Bourdillon, a native of Geneva, was in Baltimore County from 1739 to 1745.

Official Maryland remained at odds with official, Catholic France, yet still managed to have important, though indirect, tobacco ties with that nation via London. Caution and discretion were wise courses of action in dealing with France. One individual who did not maintain a good distance politically was James Richard, a native of La Rochelle and sheriff of Baltimore County. Richard lost his job in 1747 for wishing himself "in the French or Pretenders Army that he might drive that Hanover Dog George II home again."⁴

Between 1750 and 1776, attitudes toward the French slowly began to change for the better. The suspicions were still alive, yet the cultural and economic development of Baltimore and Annapolis, new perceptions, and the quest for friendship and aid caused an eventual about-face in relations. In Annapolis, Jonas Green's Maryland Gazette brought European events to the common man and announced several French language tutors available to the public.

The French and Indian War disturbed the tranquility of the province. In August 1756, it was reported that there was "great Room to fear that a large Body of French and Indians will very shortly make a Descent on this province, and endeavour to break up at once, all our Settlements^{ts} in the Western Parts of Frederick County."⁵ By that time however, there

were nearly one thousand French-speaking Acadian exiles on Maryland soil.

The Acadians were actually English subjects by law, pawns of the 1713 Treaty of Utrecht, which ceded control of Acadia (Nova Scotia, New Brunswick) to England. After over forty years of questionable loyalty on the part of the simple Acadian folk, English officials in America decided to banish these people from their homeland and distribute them in "safe" colonies along the Atlantic coast. By November 1755, four shiploads of these exiles arrived in Annapolis harbor, and slightly perplexed provincial officials divided them between the Eastern and Western Shores. In 1763, after many hardships, these Acadians numbered over eight hundred in eleven Maryland localities: Annapolis (79), Fredericktown/Georgetown (65), Lower Marlboro (27), Chesterrown (57), Oxford (181), Port Tobacco (157), Princess Anne (33), Snow Hill (68), and Upper Marlboro (58). For her part, the growing town of Baltimore welcomed seventy-seven exiles -- Alains, Blanchards, Landrys, LeBlancs, and so forth. Unfortunately, these disillusioned farmers and sailors had lost everything in the deportation and almost totally relied on the generosity of the Maryland government and private individuals during their first decade of exile. Few found the means to leave the province until the late 1760s, and those who remained managed to regroup in Baltimore over the next ten years. Frankly, the exiles had to overcome a considerable amount of prejudice due to their political duality, religious sentiments, large families, and the strain of the French and Indian conflict.

Those Acadians in Baltimore settled primarily along Charles Street. Paul Gold, an exile who came from Philadelphia in 1765, secured much of the original property for their homes in 1773, and then conveyed it to several of his countrymen in 1775 and 1776. Soon thereafter, other land was leased or purchased by other Acadians. Most notable among the exiles were the Golds (Doirons), Whites (LeBlancs), Wells (Dupuis), Guttros, and Paillottets. The sea was their greatest employer, but some carried on business in the city: Paillottet was a language teacher; Peter Poirier, an upholsterer and tailor; John Guttro, a wood corder; Cyprian Wells, a dry goods merchant; and Oliver White, a grocer.

With the American Revolution came clandestine trade with France, then a treaty in 1778. As a result of the accord, Baltimore was assigned a very active consul, d'Annemours, and many French merchants and ships were attracted to the port. Not all relations went smoothly, but Maryland did manage to supply French fleets with flour and other provisions from 1779 on. Unlike some other colonies -- notably Massachusetts -- , Maryland was an ardent supporter of French intervention and the Maryland Gazette published very favorable propaganda.

As far as military action goes, the province was spared from most hostilities. Lafayette led troops through Baltimore in mid-April 1781, and from September 12 to 15 of the same year, several thousand French and American soldiers on their way to the Virginia theater under the command of Rochambeau and Washington arrived in that city. The foreign

officers were much impressed with the city's architectural beauty and commercial activities.

With the capitulation of British troops at Yorktown, the French remained in the south and then spent over a month the following summer in Baltimore. After the withdrawal of the main body of soldiers, a small contingent of seven hundred men under Brigadier General de La Valette spent nine additional months in the city, until May 1783. Early the next year, January 14, 1784, the Treaty of Paris was ratified by the United States Congress meeting at Annapolis.

It would be quite a task to list all the commercial ventures, cultural changes and exchanges, and written observations by Frenchmen that followed our revolution. Suffice to say that Frenchmen and their ways were tolerated almost everywhere -- that even the great revolution that toppled Louis XVI was viewed with curiosity, admiration, and very little public shock.

Among the first exiles to Maryland in the 1790s were Sulpician priests, who very quickly established a seminary, educational institutions, and the Library Company of Baltimore. By the time that the quest for liberty, brotherhood, and equality regressed to the guillotine stage in France, the West Indies colony of Saint-Domingue exploded in revolt in July 1793. In the middle of that month, the Maryland Journal reported that one thousand Whites, five hundred Blacks and mulattoes, and fifty-three vessels had sought refuge in Maryland. It was this wave of refugees that helped make Baltimore so outstanding in the Federalist era.

With the Acadians, Marylanders had experienced the common Frenchmen, albeit somewhat removed from France. Since the beginning of the American Revolution, however, it is clear to see that Franco-Maryland relations were generally elitist in nature: officers and intellectuals, the privileged *émigrés* and Saint-Dominique colonists, and distinguished travelers like Chateaubriand, Moreau de Saint-Méry, and the social reformers Brissot de Warville and LaRocheffoucauld-Liancourt were very well accepted and entertained. Many institutions were created to help the poor French speaker and the hundreds of Blacks and mulattoes. Records show that the common man often made news in a negative way: anti-Acadian concerns in the press, runaway indentured servants, deserting and jailed sailors in the French fleet, an account of two AWOL Acadians in a Maryland division. D'Annemours was even forced to denounce some as "vagrants & adventurers that are the dregs of the French dominions & a burthen to society."⁶

Nonetheless, interesting and respected French speakers continued to come into Maryland well into the first quarter of the nineteenth century. The most well-known families were the Chatards, the Pascaults, and the Patterson-Bonapartes. [The latter resulted from the 1803 marriage of Baltimorean Elizabeth Patterson and Napoleon's youngest brother Jerome. Even though the emperor saw fit to dissolve this romance two years later, the Bonaparte name survived in the state until the early twentieth century. This connection with the Empire has been so romanticized that Jerome's degenerate character and Elizabeth's crustiness and eccentric-

ities have been lost in the legend.] In addition, the Sulpicians grew stronger and prepared many clergymen for the American frontier. Baltimore's second archbishop was Ambrose Maréchal, who first disembarked there in 1792. Prominent in artistic endeavors were the portraitist Saint-Mémin and Maximilian Godefroy, an architect and instructor for the Sulpicians. After Lafayette's triumphant return to Maryland in 1824-1825, assimilation and decline of immigration put an end to the great period of French influence.

Today the French language can no longer be heard regularly on the streets or in the port. Fortunately, there remain several reminders of the past in stone and on canvas: the impressive equestrian statue of Lafayette on Mt. Vernon Square; Godefroy's designs -- St. Mary's Seminary chapel on Paca Street, the Battle Monument, and the First Unitarian Church; the Bonaparte Room at the Maryland Historical Society and Elizabeth Patterson Bonaparte's grave in Greenmount Cemetery; and art in galleries, homes, and at the old Catholic cathedral. Street names like Bayard, Bentalou, Bonaparte, Ducatel, and Lafayette also celebrate prior presence. More and more, the wealth of French contributions in Baltimore and in the state is being rediscovered. This research requires a bit of digging beneath the surface of contemporary life, but that is where many precious treasures are found.

1. Moreau de Saint-Méry, American Journey, trans. Kenneth Roberts and Anna M. Roberts (New York, 1947), pp. 79, 81.
2. Archives of Maryland, 3:222.
3. *Ibid.*, 5:149
4. *Ibid.*, 28:370-371, 376; 42:602-603.
5. *Ibid.*, 31:159.
6. *Ibid.*, 45:189.
7. Gregory A. Wood, The French Presence in Maryland, 1524-1800 (Baltimore, 1978), 234 pp.; Carleton Jones, "French Maryland: A Lost Ethnic Culture," Maryland (Summer 1979), pp. 34-37.

A MANUAL FOR CONDUCTING RESEARCH IN COMMUNITY HISTORY

Dimitri Monos

Fortunate are the children of ethnic families growing in America today. They do not have to contend with and endure the ridicule and social or occupational discrimination suffered by their parents, due to their linguistic peculiarities, facial and racial characteristics, or the menial jobs they are associated with.

Ethnic students today are encouraged to perpetuate their cultural identity and, toward this goal, are helped by their societies' new orientation towards ethnicity, including that of their futures are, frequently, trained to work with the unique problems of their bicultural and bilingual students.

This country's interest in ethnicity is a recent phenomenon, having manifested itself only within the last 15 to 20 years. Since its independence, in 1776, the United States has enjoyed an almost unprecedented degree of industrial and economic growth and vitality which, understandably inspired among its dominant racial cultural group -- the Anglo-Saxon -- abundant self-confidence and pride.

Consequently, immigrants not common from northern European countries, on their own or under pressure, were urged to abandon their own ethnic identification and emulate the Anglo-Saxon, who, after all, was the creator of the Modern World's most striking industrial miracle: the United States of America.

However, in the last 50 or 60 years, American social scientists have analyzed and looked at the American system in a way that has made it increasingly more difficult for this country to preserve its self image as a modern Utopia. In the first quarter of the twentieth century, for instance, Thorstein Veblen, a sociologist and son of Scandinavian immigrants, focused his analysis on America's fabulously rich social class, collectively identified as the Industrial Barons. In his book, *The Theory of the Leisure Class*, he criticized severely those men who, while they were held up as models to be emulated by the young, they nonchalantly lit their cigars with hundred dollar bills, while nine year old children worked 10 hours a day in their factories for ten cents an hour.

In 1944, it was another Scandinavian sociologist, Gunnar Myrdal, who pointed out in his classic study of American race relations, *An American Dilemma*, that there has always been a deep tension between the expressed ideas on which the United States was founded and the actual treatment that minorities have received at the hands of the dominant group.

In the 1950's, Paul Goodman in his *Growing Up Absurd* and David Reisman in his *The Lonely Crowd*, discussed the loneliness, isolation

and hollowness of the dominant American system of values. This self criticism, besides injecting the traditional American smugness with a sobering dose of humility, has, also, helped develop an interest in the ways of other non Anglo-Saxon cultures, and, primarily, those contained within the larger American social tableau.

There are several factors which urged ethnic Americans to return to their cultural roots, but the most important stimulus was the Black Civil Rights Movement. The civil rights marches of the 1950s and 1960s were widely publicized through the mass media and brought into every American home. There were speeches, programs, and debates about Black History, Black Culture and Black Pride. If Blacks can organize, reasoned the other ethnics, why not us, the Italians, the Irish, or the Greeks? Thus, by the late 1960s, new activist leaders who were organizing their own ethnic communities towards the development of ethnic pride or political and social activism.

Two additional factors, which chipped away large chunks of the Anglo-Saxon Americans' complacency that focused on different value systems, were the tragedies of the Vietnam war and the Watergate scandal. As Maxine Seller has pointed out, it was more than a coincidence that many of the people prominent in efforts to uncover the Watergate scandal and bring honor to America's public life -- Judge John Sirica, Congressman Peter Rodino, Special Prosecutor Leon Jaworski -- were children of immigrants.

Originally, the field of ethnic studies was less than enthusiastically received. Its critics worried that the "new ethnicity" would lead to a destructive fragmentation of American life, and Gunnar Myrdal, who had done so much to increase the interest in the issue of race relations, characterized it as "upper class intellectual romanticism."

Nevertheless, the reasons for the development of a field of ethnic studies were compelling. By revealing the social, economic and political injustices suffered by selective cultural or racial groups, ethnic history has much valuable light to shed upon the gap between ideals and realities in American life. Furthermore, ethnic studies helped to understand the social and personal pressures that increased friction between culturally diverse human groups, and identify the conditions which resolve such friction. Finally, the study of ethnic culture in life can help deal with major present day social problems. Like the eclipse of community and neighborhood life. In the 1960s, for instance, urban planners found that some of the most liveable environments in American cities were the stable, well organized ethnic neighborhoods, where family, friendship and institutional ties bound people together into human communities.

The new interest in ethnicity had some significant social consequences. Ethnic churches reported increases in their memberships and new schools, frequently associated with these churches, were established to teach the language and culture of the pupil's parents. New courses and curricula, geared to ethnic studies were developed at the universities and, consequently, a whole new area of research bloomed

rapidly; for instance, according to a study by the Balch Institute of Philadelphia, of all the doctoral dissertations written on immigration and related topics since the first one in 1892, more than one-half of them have appeared in the twelve year period between 1961 and 1974.

The City of Baltimore and the surrounding Baltimore County have demonstrated a vigorous interest in the area of ethnic studies which has resulted in some noteworthy activity, which has achieved wide recognition and has been supported by considerable local and national monetary contributions and grants.

As is evidenced by the publication of this book, the academic and lay interest in researching ethnicity is increasing in Baltimore. To facilitate this interest, this article discusses the advantages and disadvantages of those sources which have been found to be the richest in terms of furthering the historical or sociological study of immigration and ethnic life in America, and particularly in the Baltimore Metropolitan Area. (See Appendix G)

One of the most valuable quantitative sources of data on American ethnic groups is the United States Census. One would assume that since census volumes exist in most large libraries, one could easily obtain from them the needed information. However, information on ethnic groups, particularly in the early census years, is so widely spread throughout several volumes, that a researcher need spend literally days to find what he's looking for. A most valuable research project, therefore, would be to compile a volume containing only census data pertaining to ethnic groups in the United States, starting with the earliest volume where such data is included.

In Baltimore, the United States Census can be found in the Enoch Pratt Free Library and in other major libraries. The latest census of 1970 includes a volume on "National Origin and Language," providing a wealth of information concerning the social and economic characteristics of the ethnic population of twenty two metropolitan areas. Unfortunately, Baltimore is not one of them. Therefore, relevant information can be obtained from city and county directories which, frequently, provide information not offered by the large United States Census. For instance, while the census indicates how many people of a particular ethnic group live in a city, a city directory indicates even the specific street blocks where these people reside. Such directories can be located at the Enoch Pratt, as well as, other libraries. Furthermore, while Baltimore is not included in the "National Origin and Language" volume of the last United States Census, a volume on the State of Maryland is included in the census, which gives considerable information on the ethnic composition of the State and the City of Baltimore.

Another valuable tool for research in ethnicity is the oral history technique. It is through personal interviews with immigrants that a deeper, more humane record can be obtained of the life styles, and beliefs, the values, and the struggles of the poor, the working, and the ordinary people. In some instances, the oral history technique

is the only applicable tool of research. This is the case with very old immigrants who are frequently among the founders of their own ethnic communities. In spite of the lack of formal education, these people can offer invaluable information and insight into the origins of their own ethnic communities. But most of them are very old and are rapidly dying out. Therefore, it behooves us to obtain on tape the richness of their cultural memories and experiences, as soon as possible. Many individual researchers have already begun doing this and they are probably more than happy to have other researchers duplicate their recorded or taped interviews.

A reliable source and guide to oral history techniques, including technical and management assistance of collections, and excellent bibliography is the *Maryland Manual of Oral History* by Betty McKeever Key, published by the Maryland Historical Society.

The disadvantage of the oral history technique is that the information obtained is, at times unreliable, due to impairment of memory or personal bias. For this reason, it needs to be compared with information provided from other oral history contributors.

In Baltimore there are several sources of taped ethnic oral histories and memoirs. Several ethnic organizations have been taping the memoirs of their oldest members. At times, individuals have undertaken to tape their aging parents or relatives. Such tapes can usually be located through the ethnic organization or church of the ethnic group one is interested in.

An excellent collection of such tapes has been put together by the Baltimore Neighborhood Heritage Project. (B.N.H.P.) This collection, which is continually added to, was created in the process of the constructing of six Baltimore neighborhoods where immigrants of many cultural and ethnic groups can be found. For instance, that part of the collection devoted to the Highlandtown/Canton Area, contains oral interviews with, among others, Greeks, Ukrainians, Slovaks, Italians, Poles and Germans. The tapes are also transcribed which enables one to either read the typewritten content, or listen to the tape itself. The collection can be found at the Baltimore Neighborhood Heritage Project, 847 N. Howard Street, Baltimore, Maryland, 21201.

Another good source of information is the records of the formal immigrant organizations. Most ethnic groups formed National Committees or Associations. The records of the annual conventions of such associations are invaluable sources of information. They include, for instance, information on which individuals or groups yielded power during different periods of immigrations; convention resolutions indicate how the ethnic group reacted to political developments in the Old Country and here in America; which issues preoccupied this particular ethnic group, and how the group reacted formally and collectively to discrimination. Frequently, such organizations corrected, implemented and improved the work done by local, state, or federal agencies. For instance, it was through the suggestion of one such ethnic organization, which felt that their own ethnic group was misrepresented or

"lumped together" irrelevantly with another group, that the United States Census statistics were refined and improved.

Another valuable source of ethnic data is provided by the Parish Church records of ethnic communities. For many ethnic groups, like Italians, Greeks, Armenians, and others, the local church was the dominant formal social institutions, during the first years of the immigration to the United States. The church was not only a place of worship but the center of the ethnic community where social dances took place, political and mutual health societies were formed, and referral contacts were made for employment. In addition, part of the church was, and is to this day, reserved as a school, where the language, the history and the traditions of the old country were taught to the American born children of immigrants.

For certain ethnic groups, especially those whose ethnicity and religion were inseparable, like the Greeks, the Armenians and others, church records provide, probably the most valuable source of the ethnic communities' beginnings and early history. Because of the socio-character of the church, even non-religious immigrants became members of these parishes, and, thus, church records, at times, provide an excellent picture of an ethnic community's socio-economic dimensions. For instance, frequently, not only the country but even the specific birth location of the immigrants is provided in these records.

In Baltimore, the priests, pastors and rabbis of most parishes and congregations are willing to share with the responsible researcher whatever information is suitable for his work. The priests of Catholic parishes, however, need authorization from a higher and central ecclesiastical authority, like the Baltimore Diocese, and such authorization must be obtained before one is allowed to peruse the church records.

Another good source of ethnic history data is the higher religious authority overseeing the operations of the local parishes. Archdioceses periodically collect and publish various sorts of data concerning the memberships. The Greek Archdiocese in New York, for instance, has published a *Who Is Who Among Greek Orthodox In Higher Education In America*.

Another excellent research tool is the immigrant newspaper or magazine which provide almost a day by day unfolding of the ethnic experience in America. Unfortunately, at times, even the publishers of such newspapers do not retain copies of their old issues. Yet, there are many immigrants who have stacked in attics and basements old issues for several years.

Another excellent research tool are old directories of ethnic owned businesses. During the early years of immigration, particularly when certain ethnic groups received somewhat less than a friendly reception in the American cities, immigrants involved in businesses could not always depend on the native American clientele. Thus, in order to secure, at least the businesses of their own countrymen,

those entrepreneurs used to publish jointly directories of the businesses owned by their own ethnic group.

Enoch Pratt and other libraries are frequently in possession of such directories which determine the ecological distribution and the type of businesses owned by a particular ethnic group in Baltimore, information which probably can be obtained from no other source.

Probably the most fascinating and without doubt, the most enjoyable source of ethnic source history data, are the impressions, memories and subjective accounts and analysis of events as perceived by old or already deceased immigrants recorded in personal journals and letters to relatives here in America and the old country. Content analysis of such letters and journals can provide excellent source of histories of specific immigrant groups. One such analysis of 764 letters between immigrants and their European relatives, discovered amid a pile of trash on a Chicago sidewalk, culminated in a classic sociological study by W.I. Thomas and Florian Znaniecki, published under the title *The Polish Peasant in Europe and America*.

Finally, the following are excellent sources of varied material relevant to the ethnic experience in Maryland, particularly Baltimore.

1. *The Ethnic Experience in Maryland: A Bibliography of Resources*. A valuable collection compiled by Professor Jean Scarpaci of the History Department of Towson State University, Towson, Maryland. This bibliography includes references on Blacks, Egyptians, Estonians, Finns, Germans, Greeks, Italians, Japanese, Jews, Poles, and Ukrainians.
2. The Baltimore Neighborhood Heritage Project. Oral histories which are taped and transcribed, as well as items collected for a traveling ethnic museum, including photographs and other relevant material. B.N.H.P. is located at 847 N. Howard Street, Baltimore, Maryland.
3. The research facilities of the University of Baltimore, Baltimore Region Institution Studies Center (BRISC), located in the same building as the B.N.H.P. BRISC has published a guide to its research facilities entitled *The Urban Information Thesaurus: A Vocabulary for Social Documentation*, which among others, contains records of Baltimore Chamber of Commerce, Baltimore City Department of Planning, Baltimore Criminal Justice Commission and many others.
4. The vertical file of the Enoch Pratt Free Library, Maryland Room.
5. The Maryland Historical Society.
6. The Jewish Historical Society of Maryland.
7. The Moorland - Springarn Collection at Howard University in Washington, D.C.

APPENDIXES

APPENDIX A

THE ETHNIC AFFAIRS COMMITTEE OF BALTIMORE COUNTY

INTRODUCTION: Baltimore County's diverse ethnic composition, ranging from Armenian and Chinese to Korean and Ukrainian, gives a special credence to our state's nickname - America in Miniature. A total of 45 distinct cultural groups are represented by approximately 400 ethnic organizations in our community which strive unilaterally to preserve and celebrate their unique national heritages.

PURPOSE: The Ethnic Affairs Committee hopes to strengthen the communication among the ethnic communities and offer their services to local government and educational agencies. The Federal grant is only one way that affords all residents the opportunity to experience and benefit from the rich variety of heritages that surrounds them.
(Established on November 15, 1977)

STRUCTURE: With the County Executive's appointment of 45 individuals representing most organized ethnic communities, the Baltimore County Ethnic Affairs Committee becomes the first subdivision in the United States to recognize the potential of promoting multicultural awareness among its citizens.

Participation on the Ethnic Affairs Subcommittees programs is not limited to appointed members. Those interested in sharing their cultural heritage are welcome to contribute through their ethnic representative.

GOALS AND OBJECTIVES: The functions of the following Subcommittees reflect the aims of the Ethnic Affairs Committee.

Education Subcommittee - will focus on expanding ethnic and cultural understanding through school curriculum and other educational media. Ethnic resource materials will be reviewed, and broad spectrum of issues will be developed through workshops and speakers.

Legislative Review Subcommittee - will examine State and Federal legislation, grants and programs to develop an information referral system for the ethnic communities.

Business Subcommittee - will serve as an advisory resource for merchants in the ethnic communities, coordinating information from the County Industrial Development Commission and providing information on such issues as credit, loan programs, zoning, and business establishment.

Cultural Subcommittee - will promote, coordinate and support ethnic exhibits, concerts, festivals and craft workshops for the mutual aesthetic enjoyment of participants and the general public.

PROJECTED SERVICES:

- a consulting service on ethnic issues
- a community information referral system
- an ethnic organizational directory
- community service seminars
- ethnic community surveys
- a newsletter

STAFF PERSONNEL:

Executive Director: Zoya Hayuk
Secretary: Bea Newman



Executive Appointments

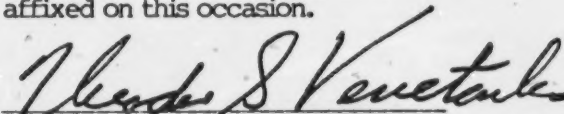
On this day, November Fifteenth, Nineteen Hundred and Seventy-
Seven,

[NAME]

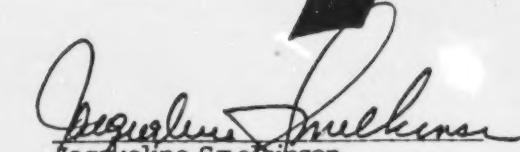
is hereby designated by Executive Appointment to serve as a Founding Member
of the Baltimore County Committee on Ethnic Affairs.



In Witness whereof, I have hereunto
set my hand and caused the Great
Seal of Baltimore County to be
affixed on this occasion.


Theodore G. Venetoulis
County Executive

ATTEST:


Jacqueline Smetkinson
Executive Secretary

APPENDIX B

EXECUTIVE APPOINTMENTS - 1978

AFRICAN-AMERICAN
 ARGENTINIAN
 ARMENIAN
 BENGALI
 BLACK-AMERICAN
 BRITISH
 BYELORUSSIAN
 CHILEAN
 CHINESE
 COLONIAL-AMERICAN
 COLUMBIAN
 CUBAN
 CYPRIOT-GREEK
 TURKISH
 CZECH
 EGYPTIAN
 ESTONIAN
 FILIPINO
 FINNISH
 GERMAN
 GREEK
 GYPSY
 HAWAIIAN
 IRANIAN
 IRISH
 ISLAMIC
 ITALIAN
 JAPANESE
 JEWISH
 KASHMIRI
 KOREAN
 LATVIAN
 LITHUANIAN
 NATIVE-AMERICAN
 NORWEGIAN
 POLISH
 PUERTO-RICAN
 RUSSIAN
 SCOTTISH
 SLOVAK
 TURKISH
 UKRAINIAN

Ms. Olu Jomo
Dr. Mauricio Zeplo
Ms. Ann Mergerian
Dr. Nirmal K. Sinha
Ms. Marie Henderson
Mr. William H. Mathews
Mr. Walter Melianovich
Mr. Carlos Alvarez
Dr. Shi-Shung Huang
Ms. K. C. Turner
Mr. Umberto Forero
Dr. Jorge Giro
Mrs. Eleni Venetoulis
Mr. Hassan R. Erman
Mr. Donald Otenasek
Mr. Nadim Warsal
Ms. Mary Ann Willin
Ms. Herminia Nudo
Mr. Calvin Pelto
Mr. I. Willy Obermueller
Mrs. Theodora P. Poletis
Mr. Archie Stevens
Mrs. Audrey L. Woo
Dr. Gholam R. Sadjadi
Mr. Philip T. McCusker
Dr. Mushtaq Ahmad Khan
Mrs. Barbara Tucci
Mrs. Toku Sugiyama
Mrs. Gladys Kremen
Mrs. Tasneem Khan
Dr. Jane Young-Hea Lew
Mr. Peter Alunans
Mrs. Elena Okas
Ms. Mary Sanderson
Mr. Tim Conner
Mr. Stanislaw Mostwin
Ms. Matilde McLaughlin
Mrs. Elaine LaPasha
Ms. Drusilla Jones
Mr. Victor Sebo
Mrs. Tulin Edev
Mr. Paul Fenchak

APPENDIX C

LIST OF CURRENT MEMBERS - 1979

- AFRICAN AMERICAN - Ms. Olu Jomo
- ARGENTINIAN - Dr. Mauricio Zeplo
- ARMENIAN - Ms. Ann Mergerian
- BENGALI - Dr. Nirmal K. Sinha
- BLACK AMERICAN - Ms. Marie Henderson
- BRITISH - Mr. William Mathews
- BYELORUSSIAN - Mr. Walter Melianovich
- CHILEAN - Mr. Carlos Alvarez
- CHINESE - Mr. Jeffrey C. Huang
Dr. Shi-Shung Huang
- COLONIAL AMERICAN - Ms. K. C. Turner
- CUBAN - Dr. Jorge Giro
- CYPRIT - GREEK - Mrs. Eleni Venetoulis
- CZECH - Mr. Donald Otanasek
- COLUMBIAN - Mr. Umberto Forero
- EGYPTIAN - Mr. Nadim Warsal
- ESTONIAN - Ms. Mary Ann Willin
- FILIPINO - Ms. Herminia Nudo
Dr. Evangelia Natividad
- FINNISH - Mr. Calvin Pelto
- GERMAN - Mr. I. Willy Obermueller
Dr. Armin Mruck
- GREEK - Mrs. Theodora Poletis
Rev. Fr. Ernest Arambiges
Mr. Pete Critikos
Mr. Theodore George
- GYPSY - Mr. Archie Stevens
- HAWAIIAN - Mrs. Audrey L. Woo
- HUNGARIAN - Dr. Stephen E. Kopits
- IRANIAN - Dr. Gholam Sadjadi
Mrs. Pat Gharai
Ms. Carolyn Nabet
- IRISH - Mr. Philip McCusker
Margaret McCormley
- ISLAMIC - Dr. Mushtaq Ahmad Khan
- ISRAELI - Mr. Ari Dominitz
- ITALIAN - Mrs. Barbara Tucci
Mrs. Josie Broccolino
- JAPANESE - Mrs. Toku Sugiyama
- JEWISH - Mrs. Mona Wood
Mrs. Gladys Kremen
- KASHMIRI - Mrs. Tasneem Khan
- KOREAN - Dr. Jane Young-Hea Lew
Mr. Chang Ho Kim
- LATVIAN - Mr. Peter Alunans
- LITHUANIAN - Mrs. Elena Okas
Ms. Carolyn Del Giudice
- NATIVE AMERICAN - Mr. Steve Lafferty
- NORWEGIAN - Mr. Tim Conner
- PERUVIAN - Mr. Alfredo Ugarte
- POLISH - Mr. Stanislaw Mostwin
Mr. Richard Przybyszewski
Ms. Dorothy Strohecker
- PUERTO RICAN - Ms. Matilde McLaughlin
Mrs. Juanita Swain
- RUSSIAN - Mrs. Elaine LaPasha
- SCOTTISH - Ms. Drusilla Jones
- SLOVAK - Mr. Victor Sebo
- SOUTHERN INDIAN - Ms. Shiela Rao
- SPANISH - Dr. Cesar V. Caverio
- SWEDISH - Mr. Herman Westerberg
Mr. Kent Johnson
- TURKISH - Mrs. Tulin Edev
- UKRAINIAN - Mr. Paul Fenchak
Mrs. Marie Stith

APPENDIX D

ETHNIC HERITAGES AND HORIZONS: AN EXPANDING AWARENESS-PROGRAM

- | | |
|--|---|
| <p>9:00 Registration and Coffee</p> <p>9:30 Welcome
Jane Young-Hea Lew, Chairman of the Ethnic Affairs Committee, Korean Representative</p> <p>Greetings
Tom Juliano, Project Director of the Ethnic Heritage Studies Program, Director of Community Services, Essex Community College</p> <p>10:00 Keynote
John Higham, John Martin Vincent Professor of History, Johns Hopkins University
<i>Introduction</i>
Theodora Pappas Poletis, Project Coordinator of the Ethnic Heritage Studies Program, Ethnic Affairs Committee, Greek Representative</p> <p>10:30 Concurrent Sessions</p> <p style="padding-left: 20px;">A. <i>Patterns of Ethnic Communities</i>
<i>Introduction</i>
Olufunmilayo Jomo, Ethnic Affairs Committee, African American Representative</p> <p style="padding-left: 40px;">Peggy Byounghye Chang, Director, Asian Bilingual Curriculum Development Center, Seton Hall University</p> <p style="padding-left: 40px;">Dimitri Monos, Assistant Professor of Sociology, West Chester College</p> <p style="padding-left: 20px;">B. <i>Improving Ethnic Studies</i>
<i>Introduction</i>
Gladys Kremen, Ethnic Affairs Committee, Jewish Representative</p> <p style="padding-left: 40px;">Paul Fenchak, Ethnic Affairs Committee, Ukrainian Representative, Ukrainian Education Association of Maryland, Inc. Teacher, Loch Raven Junior High School</p> <p style="padding-left: 40px;">Jane White, Center Coordinator, University of Maryland, Baltimore County-Anne Arundel County, Teacher Education Center</p> <p style="padding-left: 20px;">C. <i>Ethnicity in the Curriculum</i>
<i>Introduction</i>
Stanley Mostwin, Ethnic Affairs Committee, Polish Representative</p> | <p>Tönu Parming, Assistant Professor of Sociology, University of Maryland</p> <p>Paul Rivera, Supervisor, Baltimore County Public Schools, Social Studies Division</p> <p>Patricia Watson, Project Manager, PATHWAY Project, Baltimore City Public Schools</p> <p>12:00 LUNCH</p> <p>EXHIBITS</p> <p>1:30 Keynote
Robert Harney, Academic Director of the Multicultural History Society of Ontario
<i>Introduction</i>
Jean Scarpaci, Associate Professor of History, Towson State University</p> <p>2:00 Panel On Resources For Ethnic Studies
<i>Introduction</i>
Jane Young-Hea Lew, Chairman of the Ethnic Affairs Committee, Korean Representative</p> <ol style="list-style-type: none"> 1. <i>Archives and Artifacts</i>
Mark Stolarik, Director, Balch Institute for Ethnic Studies, Philadelphia 2. <i>Oral History</i>
Corinne A. Krause, Project Director of Women, Ethnicity and Mental Health 3. <i>Manuscripts</i>
Harriet Ostroff, Editor of the National Catalog of Manuscript Collections, Library of Congress 4. <i>Genealogy</i>
Mary K. Meyer, Genealogist, Maryland Historical Society <p>4:30 Closing Remarks
Mary Ellen Saterlie, Associate Superintendent, Baltimore County Public Schools, Division of Instruction</p> |
|--|---|

ESSEX COMMUNITY COLLEGE
ROSSVILLE BOULEVARD
BALTIMORE COUNTY, MARYLAND 21237
Richard L. Trent
Coordinator of Community Relations
682-6000, Ext. 216

Vivian Martin
Editorial Assistant

FOR IMMEDIATE RELEASE
May 4, 1979

ETHNIC HERITAGE SEMINAR
ANNOUNCED AT ECC

A daylong seminar entitled "Ethnic Heritages and Horizons: An Expanding Awareness" will be presented Saturday, May 19, by the Ethnic Affairs Committee of Baltimore County in conjunction with the Ethnic Heritage Studies Program of Essex Community College. The seminar is made possible by a grant to Baltimore County from the Department of Health, Education and Welfare, Ethnic Heritage Studies Division, and is designed to assist the ethnic communities and educational institutions of Greater Baltimore in improving ethnic studies and in defining guidelines for dual-cultural counseling.

Mrs. Theodora Pappas Poletis, seminar coordinator for the Committee and oral historian for the Orthodox Churches of Maryland, said the seminar will explore the rich ethnic resources of a pluralistic community such as Baltimore's, and discuss methods of translating those resources into usable classroom materials at every level of the educational curriculum. The proceedings, she said, should alert members of Baltimore's ethnic communities to the need for such materials. School curriculums now lack enough useful materials on many ethnic groups in America, she added, and are not usually truly integrated into studies.

All interested members of the general public are cordially invited to attend the seminar, which will be held in the lecture hall of the Essex Community College administration building from 9 a.m. to 5 p.m. There is no registration fee, though there is a charge of \$3.50 for lunch.

Dr. John Higham, John Martin Vincent Professor of history at the Johns Hopkins University, will give the keynote lecture at the morning session, speaking on "Problems and Celebrations: Alternative Teaching Strategies in Ethnic Studies." Higham is a recognized authority on the historical aspects

of ethnicity and is the author of many scholarly works in the field, including Strangers in the Land: Patterns of American Nativism, 1860 - 1925, one of the most widely used books in ethnic studies in the U.S., and Ethnic Leadership in America, published last year by the Johns Hopkins University Press.

Higham has previously taught on the history faculties at UCLA, Rutgers University, Columbia University and the University of Michigan, and has lectured extensively in Europe. A member of the American Historical Association and the Organization of American Historians, Higham served as president of the latter in 1973 - 74. He is president of the Immigration History Society and consulting editor of Comparative Studies in Society and History. He will be introduced by Mrs. Poletis.

Keynote speaker during the afternoon session is Dr. Robert F. Harney, president and academic director of the Multicultural History Society of Ontario and co-director of the Ethnic and Immigration Studies Program at the University of Toronto where he is also associate professor of history. Harney has lectured widely on ethnic studies at universities in Canada and the United States. He is editor of Polyphony, the bulletin of the Multicultural History Society of Ontario, and co-editor of Little Italies: A Comparative Approach. Along with numerous published papers on his subject, Harney is co-author of the award-winning book Immigrants: A Portrait of the Urban Experience. At present he is working on a book on Italians in Canada, due for publication in September, and a second volume on methodology and historiography in immigration history, to be co-authored with Jean Scarpaci, associate professor of history at Towson State University. Harney is president of the Canadian Italian Historical Society and is past consigliere of the Dante Alighieri Society of Toronto. He will be introduced by Dr. Scarpaci.

Attendees will be welcomed with remarks by Jane Young-Hea Lew, chairman of the Ethnic Affairs Committee of Baltimore County and president of the Korean Society of Greater Baltimore, and by Thomas Juliano, project director of the Ethnic Heritage Studies Program and director of community services at Essex Community College.

The balance of the morning program features concurrent sessions. Olufunmilayo Jomo, president of urban services at the Cultural Arts Center in Baltimore and director of the Olufunmilayo Dance Company, will introduce the session on patterns of ethnic communities. Speakers will be Peggy Byounghye

Chang, director of the Asian Bilingual Curriculum Development Center at Seton Hall University in South Orange, New Jersey, and adjunct associate professor, College of St. Elizabeth, Convent Station, New Jersey; and Dr. Dimitri Monos, assistant professor of sociology and faculty member of the Center for Ethnic Studies at West Chester State College, West Chester, Pennsylvania.

Dr. Chang was executive director of the Korean American Educational Center in northern California and was with the Asian-American Bilingual Center. She has also taught at Chaminade College, Hawaii Pacific College, the University of Hawaii and Punahou Academy. Dr. Monos has taught at the University of Pennsylvania, Drexel University, LaSalle College in Philadelphia, and at Georgetown University, where he was director of the Community Involvement Program for Ethnic Minorities.

A session on improving ethnic studies will be introduced by Gladys Kremen, a representative from the Ethnic Affairs Committee of Baltimore County, with the participation of experts Jane White, coordinator of the Teacher Education Center at the University of Maryland, Baltimore County — Anne Arundel County, and Paul Fenchak, who is president and publisher of the Ukrainian Education Association of Maryland and has 25 years of teaching experience.

Stanley Mostwin, president of the Polish Heritage Association of Maryland, will introduce the session on ethnicity in the curriculum. Speakers will include Tonu Parming, assistant professor of sociology at the University of Maryland, College Park, Paul Rivera, social studies supervisor for the Baltimore County Public Schools, and Patricia Watson, project manager of the Pathway Project for the City of Baltimore Public Schools, which is involved in improving ethnic studies.

A panel on resources for ethnic studies will round off the afternoon discussions. Speaking on archives and artifacts will be Dr. Mark Stolarik, director of the Balch Institute for Ethnic Studies in Philadelphia and formerly on the history faculty at the University of Ottawa and Cleveland State University. Dr. Stolarik is the author of two books on American Slovaks with a third currently in press and a fourth in preparation. He has written dozens of published articles on American Slovak communities and aspects of ethnicity and immigration, and is editor of Slovak Studies Newsletter.

Mary K. Meyer, genealogist for the Maryland Historical Society, will discuss the importance

of genealogy in this context. Harriet Ostroff, editor of the National Catalog of Manuscript Collections in the Library of Congress, will discuss the sources of pertinent manuscripts, regardless of how far-flung and offbeat.

Dr. Corinne A. Krause, who teaches history at Carnegie-Mellon University and is a research associate at the University of Pittsburgh, will focus on the vital area of oral history. Dr. Krause conducts interviews for the Columbia University Oral History Program, and was project director of an oral history study of three generations of Jewish, Italian and Slavic women in the Pittsburgh area.

The seminar will close with remarks by Dr. Mary Ellen Saterlie, associate superintendent for curricular development of the Baltimore County Public Schools, who is involved in the integration of ethnic studies into the school system.

A number of books, pamphlets, bibliographies, source lists and other materials will be on exhibit outside the main lecture hall along with photographic and visual displays. In addition, an evocative photo exhibit prepared by the Baltimore Museum of Art, "East Baltimore: Tradition and Transition," will be on view in the art gallery of the college's humanities and arts building. The proceedings, including the papers presented, will be published in book form, and will be sent afterward to all workshop registrants.

The seminar will also serve as a planning session for a fall workshop to be sponsored by the Ethnic Affairs Committee of Baltimore County and Essex Community College through the same HEW grant. The fall workshop will quite specifically teach educators how to assemble ethnic resources material and how to integrate it into classroom studies following guidelines that come out of the May 19 seminar. A "how to" manual will also be developed through the workshop to be used by ethnic organizations and teachers throughout Maryland. A further grant will be sought to put such practices into actual use in the schools.

Deadline for registration by mail for the seminar is May 15. For information about the program and registration, call the office of community services at Essex Community College, 682-6000, Ext. 533.

APPENDIX F

WORKSHOP PROGRAM

- 10:00 Registration and Coffee
- 10:10 Welcome
Mr. Tom Juliano, Project Director
Mr. Paul Fenchak, Chairman, E.A.C.
- 10:15 Gregory Wood
The French Presence in Maryland
Slide/Lecture
- 10:45 Barry Lanman
Oral History in a Baltimore County
Senior High School
Slide/Tape
- 11:15 Kanai Mukherjee
A Glimpse of an Indian Marriage
Slide/Tape
- 11:45 Sirkka Tuomi Lee
The History of the Baltimore Finns
Slide/Tape
- 12:15 Vitaut Kipel
Ethnicity: Need for Research and
Resources
- Zora Kipel
The Ethnic Directory of New Jersey
Lecture
- 1:00 The Ethnic Affairs Committee will welcome
discussion on the Greek, Ukrainian, and Baltimore
County printed models which have been distributed.
Recommendations from the audience are welcomed.

VIGNETTES

- Neal A. Brooks
*Maryland and Changing Immigration
Patterns*
- Peter John Critikos
The Greeks in Greater Baltimore
- Paul Fenchak
*A Historical Sketch of the Ukrainians
of Maryland*
- Gregory Wood
A Portrait of the French in Maryland

APPENDIX G

OUTLINE FOR CONDUCTING RESEARCH IN COMMUNITY HISTORY

- I. Reasons for Immigration:
Political, Economic, Other
- II. Demographic Characteristics of Immigration:
Specific old country districts they came from; Number of immigrants; Specific locations they settled in the United States and why
- III. Work and Enterprise
What kinds of jobs or businesses they originally established and what kind of occupational changes their American born children made
- IV. Religious Institutions
- V. Social and Political Institutions.
Political, social service and other fraternal organizations; Ethnic press
- VI. Social Mobility and Elites
Outstanding achievements of immigrants and their American born children (Economic, political, education, social, etc.)
- VII. Education
Ethnic schools and general educational achievements
- VIII. Assimilation in the United States of America
Preservation or eclipse of Old World culture;
Preservation of ethnic language
Intermarriage
- IX. Family Life
Lines of authority, courtship
- X. Discrimination and Relation with Other Ethnic Groups

A historical summary on an ethnic community, or a summary that denotes a cultural aspect of traditional celebrations.

1. Use a 8 1/2 x 11 sheet of paper.
2. Use Elite type.
3. Approximately 1500 to 2000 words or 4 pages.
Single-spaced, double-spaced between paragraphs,
1 1/2" margin.
4. Bibliography to be included on fourth page.

APPENDIX H

AN ETHNIC LIST THAT NEEDS EXPANDING

Paul Fenchak

As ethnic studies expand throughout America, organizations within a state prove to be most helpful to students of cultural pluralism, particularly when the associations are oriented in and experienced in research techniques. Most of the groups listed below are located in Maryland and possess information or can otherwise assist students in learning about particular cultural experiences in Maryland. It is hoped that teachers and students will help expand this list of organizations that can be academically helpful.

1. American Indian Study Center
211 S. Broadway
Baltimore, MD 21231
2. Armenian Association of Greater Baltimore
215 Northway
Baltimore, MD 21218
3. Bengali Association of Baltimore
924 Starbit Road
Baltimore, MD 21204
4. (Blacks) National Association for the Advancement
of Colored People
1390 W. North Avenue
Baltimore, MD 21217
5. Bulgarian National Committee
6217 Rockhurst Road
Bethesda, MD 20034
6. Byelorussian Institute of Arts and Sciences
17531 Falls Road
Upperco, MD 21155
7. Chinese Language School of Baltimore, Inc.
Dumbarton Junior High School
Dunbarton Road
Towson, MD 21204
8. (Czech) Augustine Herman Historical Society
700 N. Collington Avenue
Baltimore, MD 21205
9. Danish Seamen's Church, Inc.
26 S. Broadway
Baltimore, MD 21231

10. Daughters of the American Revolution
Maryland State Society Chapter House
4701 Roland Avenue
Baltimore, MD 21210
11. Estonian House, Inc.
1932 Belair Road
Baltimore, MD 21213
12. Filipino-American Society of Maryland, Inc.
206 S. Broadway
Baltimore, MD 21231
13. Finnish-American Cultural Society
5912 Shady Spring Avenue
Baltimore, MD 21237
14. (French) L'Association Francaise du Maryland
926 N. Charles Street,
Baltimore, MD 21201
15. German Society of Maryland
231 St. Paul Place
Baltimore, MD 21202
16. (Greek) Theodore George Library of the Annunciation
Cathedral
24 W. Preston Street
Baltimore, MD 21201
17. (Hungarian) American Hungarian Federation
3216 N. Mexico Avenue, N.W.
Washington, D.C. 20016
18. India Forum of Maryland, Inc.
12 Glen Alpine Road
Phoenix, MD 21131
19. (Iranian) American - Iranian Cultural Society
of Maryland, Inc.
1500 Sherbrook Road
Lutherville, MD 21093
20. (Irish) Ancient Order of Hibernians, Inc.
8207 Loch Raven Boulevard
Baltimore, MD 21204
21. Islamic Center
2551 Massachusetts Ave., N.W.
Washington, D.C. 20008

22. (Italian) American-Italian Historical Association
Room 101B
Linthicum Hall
Towson State University
Towson, MD 21204
23. Japanese American Citizens League
1730 Rhode Island Avenue, N.W.
Washington, D.C. 20036
24. Jewish Historical Society of Maryland, Inc.
5800 Park Heights Avenue
Baltimore, MD 21215
25. Korean Social Service of Greater Baltimore, Inc.
446 E. Belvedere Avenue
Baltimore, MD 21212
26. (Latvian) American Latvian Association
400 Hurley Avenue
Rockville, MD 20850
27. Lithuanian Hall Association
851 Hollins Street
Baltimore, MD 21223
28. Norwegian Seamen's Church
300 S. Patterson Park Avenue
Baltimore, MD 21231
29. Polish Heritage Association of Maryland, Inc.
1300 Malvern Avenue
Towson, MD 21204
30. (Russian) Holy Trinity Russian Orthodox Church
1725 E. Fairmount Avenue
Baltimore, MD 21231
31. (Scottish) Maryland Scottish Society
7 E. Eager Street
Baltimore, MD 21202
32. Slovak League of America, Inc.
6802 Roberts Avenue
Dundalk, MD 21222
33. Spanish Apostolate
204 E. 25th Street
Baltimore, MD 21218

34. (Turkish) Maryland American Turkish Association, Inc.
P.O. Box 174
Owings Mills, MD 21117
35. Ukrainian Education Association of Maryland, Inc.
518 S. Wolfe Street
Baltimore, MD 21231